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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

"I LOVE YOU SO."

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

THE CROSS.

Blest they who seek
While in their youth,
With spirit meek
The way of truth.
To them the Sacred Scriptures now display
Christ as the only true and living way,
His precious blood on Calvary was given
To make them heirs of bliss in Heaven;
And e'en on earth the child of God can trace
The glorious blessings of his Saviour's grace.
For them he bore
His Father's frown,
For them he wore
The thorny Crown,
Nailed to the Cross,
Endured its pain,
That His life's loss
Might be their gain.
Then haste to choose
The better part,
Nor dare refuse
The Lord thy heart;
Lest He declare:
"I know thee not,"
And deep despair
Should be thy lot.
Now look to Jesus, who on Calvary died,
And trust on Him who there was crucified.

A Hero of the Cross

An Easter Story

BY ETHEL ALBERT.

DR. LANDON first made the announcement four weeks before Easter:

"It has been the custom of this congregation for many years to make a special offering on Easter Sunday. For the last ten years, as you all know, this offering has gone to reduce the debt on our own church home. There is not a member of this congregation, I am glad to say, who has not worked hard and given most liberally to the support of our own church. It was a cause for rejoicing when last Easter Sunday found us free from all incumbrance and truly in possession of this beautiful building. There are no special repairs needed here this year. It is a good time for us to bend our efforts to doing our best for others. Our Church Council has agreed with me that it would be advisable to make a special offering for missions on the coming Easter. Both the Foreign Board and Home Board are in debt. They need our support. It ought to be our pleasure to give that others may hear the Gospel as well as ourselves. It was the Saviour's command that we should preach the Gospel to *every creature*. Many of us can only obey this command by supporting those who actually carry the message. My brethren, bear this in mind, and make your Easter offering this year as hearty, if not heartier, than ever before."

Mr. Oliver was conspicuous in two ways in St. Michael's Church. He was its wealthiest member and gave liberally to her every need. He had no sympathy for missions, however, and gave small sums grudgingly to this cause.

He had opposed the pastor's plan for making the Easter offering for missions, and his daughter had expected to hear from him on the subject on the way home. She was not disappointed. At first, she remained practically silent, deeming argument, in the light of former experiences, to be useless; but finally she made up her mind to try once again to win him over to her view. Her efforts were as futile as usual. Just before their debate came to a close, however, her father looked at her smilingly and made her a whimsical proposition.

"I tell you what I'll do, pet. I make you a solemn promise that I shall place a larger amount than I do ordinarily in the Easter collection if you can show me a true hero among the sacrificing missionaries you talk about. But, mark you, I must be convinced of his worthiness, and I won't consider a man like Norman Hunter, who always had a fad for preaching, and who, being well enough off to do nothing, is catering to his vanity. Understand?"

"I do," the girl returned eagerly, "and I accept your challenge!"

* * * * * *

Only ten more days before Easter! Norman Hunter drew in a long breath of the crisp morning air and began to walk more briskly. The very thought of that day exhilarated him. For a year he had been toiling and praying among these people of a rough mining community in the great Northwest, striving through kindness and generosity, through friendliness and exhortation, to bring them into the little mission that was his life—his first charge. There had been a handful gathered together when he came, good, honest, God-fearing people, who, his predecessor told him dejectedly, in talking over the situation, were the only persons in the town who had either heart or soul. But Norman Hunter was not so pessimistic, neither was he easily discouraged. He brought with him to Forest Hill his genial manner, his hearty handshake, his ready sympathy, his love of sport, and, above all, his love of men and his determination to win souls—and he was conquering. Twenty persons, men, women, boys and girls, as large a class of confirmants as many a city church can boast of, were to join his little mission on the coming Easter Sunday. Norman felt proud; but more than that, he was thankful and rejoicing. God was using him for good!

Norman Hunter was on his way to visit a sick man that morning, and as he neared his destination he clearly heard the sound of voices, pitched high in dispute, issuing from the house next to that which he sought. He knew the occupants of the weather-beaten frame dwelling, in fact, he knew nearly every one in the whole town. The home was that of an Irishman, his wife, and three sturdy little urchins, and accommodated also, as boarders, James Sawyer and his eight-year-old son, Walter.

James Sawyer was above the average lumber man. He had had in his day a good education and might have amounted to something, for he was quick and intelligent, also a powerful man, who in mere physical strength was commanding. His mental endowments made him a leader among the men of the place. He might have been a power for good, but in reality

he led in vice. He was drinking, always, though he was never known to be overcome by liquor; he swore continually, and he had a supreme contempt for religion. It was Sawyer who had become the stumbling block of Norman Hunter's predecessor. The former minister had unfortunately approached Sawyer in the wrong way, set him to obstinately hindering the little mission wherever he could, and made him to look with contempt and suspicion on the new missionary who followed the old one to Forest Hill.

However, there was one beautiful and redeeming trait about Sawyer—his tender love for his motherless boy. Between the hardened man and the frail, thoughtful-looking, brown-eyed boy there existed a devotion and an intimacy at once the wonder and admiration of the village. Some people said that the child was surprisingly like his mother, whom Sawyer was credited to have idolized. She had been a wonderfully gentle woman, very beautiful but very delicate, a seemingly strange mate for so rough a man. When she died, a few days after Walter's birth, the mantle of the husband's love had fallen on her son.

"I tell ye, ye can't kape him here," came a woman's strident voice, as Norman drew within earshot. "I love the child mesilf. Sure an' aint it me as hez been a mother to 'im all the day long for all these years. But I can't have me own children a-dying along wid him. I tell yez, ye can't stay. Ye've got to take 'im away, an' mighty quick too."

A man's voice uttered a terrible oath. Another man's voice began to expostulate, but the woman interrupted both.

"Don't ye be a-cursin' me, Sawyer," she said wrathfully. "It won't do no good, anyway. Begone with the boy, I tell you, begone!"

"What's all this commotion about?" At the sound of the minister's deep, calm voice the three persons within looked up quickly.

"Oh, is it ye, yer riv'rince!" exclaimed the woman, in relief. "Sure the little Walter has the dipthery and I'm explainin' to Sawyer the necissity of takin' him away from my children." She nodded vehemently as though to add force to her words.

A long discussion followed, but none of the three men, father, physician or priest, could move the mother from her purpose. In vain they pleaded the protecting power of disinfectants the possibility of the removal of her own children rather than the suffering boy; the danger to the patient from exposure to the air; she was deaf to every plan and proposition. So it came about that the child was removed to the furthest cottage of the village which was fortunately unoccupied. It was the minister who secured the loan of a wagon to make the move possible; it was he who provided furniture and bedding, who saw that the child's room was properly heated; it was he who purchased freely everything necessary for Walter's comfort.

Walter and the minister were old friends. If Norman Hunter had failed to make the father his friend he had not been so unfortunate in the case of the son. Seeing him playing in front of his home day after day in the summer, Norman had come to chat with the boy often. Finding him always breathless with interest in a story, the minister had one day asked him about the Christ story. Great was the shock on finding that the sweet, serious little fellow, so old and solemn for his years, had never heard a word of it. He soon knew it by heart, however. Almost every day Norman found time to search him out and to repeat the whole story at his request, or to answer questions as the child was disposed. Norman asked the child to join his Sunday school.

"Ask your father if you may," he had advised.

That the boy was allowed to come set the whole congregation and, later, the whole town to conjecturing. But even the child had no effect upon James Sawyer's heart.

"He says I may come if I let him alone," the boy had said, piteously, to the minister, "but I'm not to talk to him about religion."

* * * *

The boy was very ill, indeed. Day and night the father sat watching the pale, limp form, grinding his teeth in despair that there was nothing his great strength could do for the sufferer's weakness. Rarely did the child speak. When he did, two things were most constantly on his lips. "Water!" and "The story! I want Mr. Hunter." The great, burdened man would turn away with bowed head, crushed that he could be of no comfort to his child. With the reaction would come a smothered oath to curse the luck that brought him this misfortune also.

In the five short days of Walter Sawyer's illness, no one came near the house in which he struggled for his life but the doctor and the minister. The former spent every possible moment with his patient. Norman came frequently, keeping a change of garments in another room that he might not carry contagion elsewhere. Over and over he told "the story." He left a Bible with James Sawyer, who read untiringly to his son; but the reading did not satisfy. Norman had simplified and explained the Scriptures and without him Walter could not fully comprehend. So Norman became the comfort of the boy's

ebbing life. During the last day of his illness the minister never left the boy's side. The little one's soul passed to heaven borne on the wings of the minister's prayer.

"O Christ," the man of God was praying, "the little lambs are Thine, and Thou who lovest them knowest also how we, in our sefish love, are loath to give them to be folded to Thy tender bosom. Yet help us, O God, to say, 'Thy will be done,' remembering not our pain but this sweet child's eternal joy,". and with a flickering smile the boy's pure spirit fled.

Far from being softened by the loss of his only child, James Sawyer was more bitter and rebellious than before. Norman found it impossible to approach him on the subject of his sorrow or to be a comfort to him, but he gained the man's gratitude and his friendship, which counted for much. How much it meant was only realized when, a few days later, Norman Hunter, hale, hearty, splendid fellow that he was, was stricken low with the disease Sawyer had learned to dread. The lumber man suffered an agony of remorse and anxiety. If this man, the only person who proved a friend in adversity, the only one who had shown any love for his darling boy—if he should also die, he thought it would be too much.

They fought valiantly to conquer the disease. There were the doctor, Sawyer, Alice Hunter, Norman's young and adoring sister, and Miss Emily Jones, the village spinster and nurse; but from the first the malady so sapped the patient's strength that the doctor feared the outcome.

It was during the hours when Sawyer was on duty as nurse that Norman, weak as he was and talking with great difficulty, began to press home the comfort of God upon his new friend. The truths thus enforced glowed vividly ever after in the memory of the lumber man, but at the time they did not appeal to him half so strongly as did this suffering man, weak and possibly dying because of a fellow creature. Sawyer rehearsed again and again the scenes of his son's illness. He counted over and over the kindnesses of the man whom he had scorned, and who so calmly and fearlessly, and asking what was the secret of his strength, knew the word that summed up all his virtues—Christian. There was no doubt in his mind that the true Christian was the world's true hero.

He died early in the morning with his hand resting lovingly upon the golden head of the young sister, who had flung herself upon her knees and sobbed out her grief convulsively.

"Do not cry, Allie," had been his last labored words, "God knows best and my work is done. James will help continue it here. Don't cry."

His head sank wearily back among the pillows and a fluttering breath marked his end. The heavy frame of the man at the foot of the bed shook with sobs, while two great tears stole silently down his cheeks. Mechanically he opened the Bible, out of which he had so lately been reading to his friend, and which he still held in his hand. His eye fell upon a verse of the fifteenth chapter of St. John—"Greater love hath no man than this, that a man lay down his life for his friends."

"He followed his Master to the end," sobbed the man, dropping into a chair and breaking down like a little child, "but I would to God he had lived."

Then came the voice of pious Emily Jones.

"It is Easter morning, James Sawyer," she said in quiet reproof. "He has risen to a higher life with his good Saviour. It is our part not to wish him back, but to live like him, that we may go to meet him when we die."

"You are right, Emily," was the solemn response. "God knows I mean to try!"

* * * * * *

Easter dawned bright and clear in the big Eastern city, a mild, spring day, that coaxed out the flowers and added a spur to the budding trees. Crowds of people were on the streets churchward bound, glad that so glorious a festival could indeed be celebrated on so beautiful a morning. On the way to service, Mr. Oliver and Mary met some friends who only waited to greet them pleasantly before telling them their sad piece of news.

"We stopped at the Hunters on the way up," said one, "to inquire for Norman. I don't know whether you had heard that Mrs. Hunter was telegraphed for day before yesterday because he was so low with diphtheria. He died this morning at three. Is it not heart-breaking? He was so young and had the making of a brilliant preacher!" There followed an outlined story of his illness and its cause.

Mary glanced furtively at her father, but held her peace. She had not been able to convince him, though she had cited many cases. His face showed no sign of his passing thoughts.

He placed a bill on the plate instead of the usual check, and Mary sighed. That night, however, when the result of the collection was made known, Dr. Landon told of one whose name he was not permitted to disclose who had made the generous contribution of five thousand dollars.

At last Mr. Oliver had been won over to the support of missions!

Christ is Risen Indeed

(Reprinted from the American Lutheran Survey.)

EASTER in Armenia, where our customs found their origin.

Easter in America has become in so many places a fashion opening, the time for new bonnets, and straw hats, that some of us have perhaps forgotten the days, so long ago, when these customs first found light.

Even the bright colored eggs left by agile bunny rabbits in grassy nests in the garden, or queer corners about the house, have in the faraway land by the Mediterranean sea a meaning very much more serious and sacred than the mere pleasure of children.

And it is strange, and yet not so, since Armenia is the oldest Christian nation to realize how close our own customs follow those of the Near East; to know that, as our children are "cracking eggs" on Easter morning, that over there little children are playing the same quaint game.

Before the days of fasting, which corresponds to Lent, there are two weeks of carnival; during the first week everyone abstains from all meat, and during the second week only dairy products are allowed. This is known all over Armenia as "Cheese Week," when milk, butter, cheese and eggs may be eaten, for after this period of feasting all animal products are prohibited. The truly pious Armenian will not touch meat, fish, or even milk and eggs or any animal fats during the forty days of fasting and prayer.

Perhaps we have found the origin of the Easter egg in the fact that eggs are the last bit of "food of the flesh" eaten before Lent begins; and the brightly colored Easter eggs are the first food of this kind tasted after the Lenten season.

In the Greek and Armenian churches during Passion Week, which begins with Palm Sunday and ends with Easter, the greatest events in Christ's life are reiterated with appropriate ceremonies. Christ's entrance into the city amid the enthusiastic demonstrations of the people, the pageant of the ten virgins, where, with proper services, ten maidens enter the church and march toward an inner door. Five enter, and the door is closed, while those without wail and sing a chant of mourning. The Thursday before Easter, in both the Greek and Armenian churches, the ceremony of feet-washing is performed in memory of the Master who, at the last supper, washed the feet of His disciples.

The bishop of the church, after the communion, washes the feet of twelve priests, while twelve passages are read from the Scriptures on the sufferings of Jesus.

On this day, also, the eggs which have been stained with henna and other native vegetable dyes in beautiful shades, especially the brilliant purples and deep red, are taken to the church, where they remain throughout Passion Week, to be taken home on Easter morning for the breaking of Lent.

Good Friday, the day of Christ's crucifixion, is commemorated by a very beautiful procession, when the tomb of the Lord, represented by a shrine, is carried through the church and into the surrounding grounds that all the crowd may see and touch the hangings.

At midnight between Friday and Saturday there is the "crying night," celebrated with hymns, and Scriptural reading, regarding the suffering and burial of Jesus.

The real Easter service takes place early Sunday morning, when the spiritual leader stands in front of the altar with a lighted candle. As he looks into the shrine, which represents the tomb of Christ, he calls out, "He is not here." This is the dramatic climax, when the whole nature of the congregation changes to rejoicing, the singing takes on a new glad note, and as the cry is heard, "He is risen," the people, in one voice acclaim, "Blessed be the resurrection."

For three days following Easter morn, this is the greeting of friend to friend.

"Christos hareav!" Christ is Risen. And the salutation in return:

"Orhneal eh harootune Krisdosee," He is risen indeed.

From the candle on the altar all light their little tapers, signifying that Christ is the light of the world, shedding hope on a world of darkness.

To Jerusalem, at the Holy Sepulchre, where the fire is always kept burning, pilgrims journey from as far off as Russia during the Easter week, and there, on Easter morning, light their tapers from the candle of the prelate as he returns from the altar. If it is possible to reach home with the flame still burning the light is regarded as sacred and guarded carefully.

Now follows rejoicing and merry making and friendly greetings. One is very impolite in Armenia if one does not pay respectful calls on all one's friends, sometimes with little gifts, sometimes with a word of greeting, and always served with sweetmeats, cakes, or similar delicacies.

On Good Friday the church is draped in mourning, the people wear black and business houses close. On Easter the house of

(Continued on page 15)

Jerusalem

BY HOWARD HOPBAN.

THIS far-famed and most sacred of all cities has a name which at once suggests inquiry as to its meaning and origin. Jerusalem means "habitation or foundation of peace." It is the Jewish capital of Palestine and is often called either the Golden Gate or the City of David.

The position of Jerusalem was such as to make it a place of leading importance at the time of the invasion of the land by Joshua. The city of old lies near the summit of a broad mountain ridge. This ridge or mountainous tract extends without interruption from the plain of Esdraelon to a line drawn between the south end of the Dead Sea and the southeastern corner of the Mediterranean; or more properly perhaps, it may be regarded as extending as far south as Jebel Arail in the desert, where it sinks down to the level of the great western plateau. It was built upon two hills, one part facing the other, separated by an intervening valley. The crest of one particular hill is seated at a height of some 3,000 feet above the level of the sea and on the east edge of the great southern table-land, and is protected on its southern and eastern sides by two deep ravines running down from the north and west and meeting at its southeast corner where they form the head of a deep winding cleft which reaches to the Dead Sea. forming the dry bed of the Kedron.

The bed of the Kedron is dry most of the year, even in the rainy season. Though heavy rains may for a time create quite a body of water, it is a short-lived torrent, and soon dries again. This stream also gives its name to the ravine which comes from the north and protects Jerusalem on the east, while the southern ravine is known as the valley of Hinnon. Though Jerusalem is thus strongly defended against invaders on the south and east and part of the north, on the north and northwest it is open and able to extend itself, thus holding ready communication with the whole country.

Two hills of immense height were enclosed by walls projecting outward or retiring inward. The extremities of the rock were abrupt. The temple was like a citadel, with walls of its own all combining to make Jerusalem very hard to approach, being fortified by works which would have been a sufficient defence had the city stood upon a plain. This peculiarity of position is the key to much of its subsequent history. When viewed from Mt. Olivet, about one-half mile east of Jerusalem, a beautiful picture is placed before the eyes of the observer, every considerable edifice and almost every house being visible. The city, viewed from this point, seems to be a regular inclined plain, sloping gently and uniformly from west to east toward the observer, but when once entered, however, it is found to be full of inequalities. The passenger is always ascending or descending.

There are no level streets and little skill or labor has been employed to remove or diminish the inequalities which nature or time has produced. Houses are built upon mountains of rubbish which are probably twenty, thirty or even fifty feet above the natural level. The streets are also without exception very narrow, seldom exceeding eight or ten feet in width. The houses often meet and in some instances a building occupies both sides of the street, which runs under a succession of arches barely high enough to permit a pedestrian to pass under them. A canopy of old mats or of planks is suspended over the principal streets when not arched. This custom had its origin, no doubt, from the heat which is very intense in summer, and it gives a gloomy aspect to all of the most thronged and lively parts of the city. Almost all of the streets run at right angles to each other. Very few, if any, bear names among the native population. Jerusalem is really destitute of water except for one poor little stream. The inhabitants depend solely upon rain water in cisterns.

Next in importance to the relative location of the hills of Jerusalem is the course of the walls, there being two great walls, which were the only ones existing in the time of our Saviour. They have a solid and formidable appearance when curiously observed from without and they are strengthened or ornamented with towers and battlements after the Saracenic style. They are built of limestone, the stones being not more than a foot or fifteen inches square. The height of the walls varies with the different elevations of ground. In the lowlands they are probably about twenty-five feet high, while in more exposed localities where the ravines contribute less to the security of the city, they have an elevation of sixty or seventy feet. The city had also about eight big gates scattered around it, allowing entrance through them.

The shape of Jerusalem was more nearly circular than square, and we find its area to have been in the neighborhood of about 3,500,000 square yards. This gives thirty square yards to one person, about 120,000 being the ordinary population. It is not a

question as to how many could be comfortably accommodated in Jerusalem, but how many were actually crammed into it.

The holy city throughout the ages has been the storm center in many hard fought wars. For more than three thousand years, from the time David captured it, through the days of Alexander the Great, Godfrey de Bouillon and Richard the Lion Hearted, it has endured many sieges and suffered much, as did the Master who carried the cross of the crucifixion through its streets. Even up to the present date much conflict has raged around Jerusalem among the British and Turkish armies in this world's greatest war until finally it has fallen into the hands of the English forces, being evacuated by the Turks. This capture by the British marks the end with only two brief interludes of more than 1,200 years' possession by the Mohammedans.

For 673 years the holy city has been in control of the Turks, the last Christian ruler of Jerusalem being the German Emperor Frederick, whose short-lived domination lasted from the year 1229 to 1244.

About thirty-one years before Christ an earthquake destroyed a great part of the city and a large number of its inhabitants perished. From this time until after its destruction in 66 A. D. there is but little history of the city that calls for notice. After the great siege of Jerusalem, with its temple destroyed, many of its inhabitants either killed, captured or dispersed, the city presented for the next fifty years a dreary and desolate appearance. There was always fighting going on between the Jews, Romans, Christians and Mohammedans.

Jerusalem presents in history three totally distinct and utterly unlike appearances. One under Herod, one under Justinian rule and the other under the Saladin rule. Under the first it possessed one building, enough to incite the admiration of the whole world; under the second it had its clustered churches, as splendid as the art of the time would permit; and under the third it had two great buildings, the Dome of the Rock and the Church of the Sepulchre, standing one against the other, two enemies, bound by mutual expediency to peace. The destruction of all buildings, first under Titus and then under Chosroes, appears to have been thorough and complete. Pillars may have remained standing with portions of walls. Most of the foundations remained, but they were covered and buried in the debris of roofs, walls and decorations, but on these foundations the Christians rebuilt, imitating as far as possible the structure that had been destroyed, and using in many cases the same pillars reset in position.

The Value of Church Membership

BY ELSA JUDS.

"I NEED the Church and the Church needs me" should be the creed of everyone who professes to be a Christian. Christianity is never one-sided. The Church as an institution was started by Christ. He not only instituted it, but through His apostle commanded that we forsake not the assembling of ourselves together.

If the Church were only a temporal organization it would be worth while being a member of it. For you come in contact there with many people not ordinarily met in the daily round of duty. Church going takes one's mind off the petty and monotonous routine of everyday living and imbues one with inspiration and enthusiasm.

But it is more than that. It is an association of believers, blessed with God's presence, for He tells us that where two or three are gathered together in His name there He is in the midst of them. If you go to Church with a plastic heart the Holy Spirit will do the rest.

There are some who will say, "I can live just as honorable a life and do just as much good by not going to Church." It is true that many useful and benevolent people are not found in the Church, and also that not all those in the Church are kind and benevolent, but this does not excuse anyone from becoming a member of Christ's visible kingdom. Some may say that because there are so many hypocrites in the Church they will not affiliate themselves with any congregation. Nevertheless are they bound by duty to participate in active membership. God will judge the hypocrites.

Church membership, of course, implies Church attendance. It is not enough merely to have one's name on the roll as a contributing member. The Church is here for a purpose; to be used. A person does not call in a physician for illness, have him prescribe a remedy and then fail to use it and expect to be cured. Christ is the Great Physician and the means of grace administered through the Church are His remedies. Are you using them?

To go to Church merely because it is "the

(*Continued on page* 15.)

St. Patrick

BY W. G. POLACK.

(Reprinted from *The Walther League Messenger.*)

PATRICIUS was one of the greatest Christian missionaries. He is commonly designated as the Apostle of Ireland. We have very little positive knowledge of this remarkable man and his great work, except what has been gathered from his own writings, of which two short compositions, the "Confession" and "Epistle to Coroticus," have been preserved. After the twelfth century numerous legends and biographies began to appear, mostly of Roman Catholic origin, containing fabulous and wonderful events of Patrick's life. His own "Confession," in contrast, is a sober account of his labors and of the circumstances that led him to become a missionary, and is free from everything mythical and legendary.

Patrick, called in his native tongue Succath, was born about the year 387 A. D. in Bonavem, a Scottish village, near Glasgow, which now, in honor to him, bears the name Kirkpatrick (or Kilpatrick). His parents were British Christians, his father being a deacon in the village Church. They gave him a thorough religious training, which, however, had little effect upon their light-hearted son. It was in trials and afflictions that the seed they had sown should grow and ripen.

When Patrick was sixteen years old he was carried off by some Irish pirates with many others of his countrymen. He was sold as a slave to an Irish prince, whose flocks he was to tend. Here, in a strange land, far from parents and friends, his many hardships began, and in his troubles and privations he took refuge and found comfort in God and his Saviour, of whom he had heard so much in his father's house. The occupation of herding cattle forced him to spend his time in the fields day and night, winter and summer, and in the solitude his heart turned to pious meditations upon the religious truths inculcated by his parents, and communion with God in prayer became his chief delight. In regard to this stage of his life he writes in the "Confession": "I was sixteen years old, and knew not the true God, when I was led into captivity with many thousands of my countrymen according to our deservings; but in a strange land the Lord brought me to the sense of my unbelief, so that, although late, I minded me of my sins and turned with my whole heart to the Lord, my God, who preserved me ere I knew Him, and who protected me and comforted me as a father does his son, ere I knew how to distinguish between good and evil."

His conversion and his employment are thus described: "My constant business was to keep the flocks. I was frequent in prayer. The love and fear of God more and more influenced my heart. My faith and spirit were enlarged, so that I said a hundred prayers a day and nearly as many at night, and even when I passed the night on the mountains or in the forest, amidst snow and ice and rain, I would wake before daybreak to pray. And I felt no discomfort; there was then no sloth in me, such as I find in my heart now, for then the Spirit glowed within me.

After having spent six years in this slavery he received his freedom, according to the Irish custom of setting free their bondsmen every seventh year. The joy of his kindred and friends was great when Patrick returned home. Nor was he any longer the fickle, light-minded youth, but a new man, serious and God-fearing, who now devoted his time to the study of Scripture and in cultivating the companionship of pious and religious men.

There is here a gap in his life of which we know nothing definite. Some historians claim that Patrick was sold into slavery a second time and taken to Gaul, but that he was quickly redeemed by Christian merchants and returned to Ireland. Of this we have no reliable proof, as all the theories put forth to fill this chasm in Patrick's life were made by his medieval biographers more than seven hundred years after his death. In regard to his activity during this interval Patrick himself writes that the love of Christ which filled his heart gave him no peace in his fatherland, and that he felt an irresistible call to go back to Ireland as missionary, and to proclaim the Gospel of Christ crucified. He had nightly visions, and in these dreams he imagined he saw a man calling him to come to Hibernia, and thought he heard the cry of the Irishmen, "We pray thee, child of God, come and dwell once more among us!" Consequently he decided to consecrate his life to Jesus, and made a vow to go to Ireland, although his relatives and friends did their best to dissuade him.

In accordance with his vow Patrick now set about making the necessary preparations for his undertaking, and was fortunate in persuading a number of his countrymen to accompany him. In the year of our Lord 432 he set sail for Ireland with twenty-four followers and arrived safe. Being well acquainted with the language and customs of the Irish from the days of

his slavery, he was able to begin preaching at once. In the open fields, under the canopy of heaven, he was wont to assemble the natives at the beat of drums. Then he would preach the Gospel, telling them of God's boundless love in sending His Son to redeem the world, and that Christ suffered and died also for their sins. The message soon showed its divine power upon the hearts of the rude Hibernians.

The powerful Druids dominated the chieftains and leaders, and were in a position to do much injury to Patrick and his followers. He, therefore, centered his activities primarily upon the conversion of the princes and chiefs, and with wonderful success. The sons of such prominent and influential converts were trained by him to become his disciples and assistants.

He was once in the home of a person of rank, and taught and baptized the family. His words and manners so impressed the young son of the house that he made up his mind, despite the disapproval of his parents, to leave his home and follow Patrick amid all the dangers and sufferings. Because of his gentle and affectionate disposition Patrick renamed him Benignus (the Gentle). This man was his most zealous disciple, and later became his successor as head of the Irish Church.

It was not Patrick's object to convert the leaders and princes, and then to have them force their subjects to embrace the Christian religion, nor to bring about merely an outward conversion of the masses; but he labored untiringly with his followers to bring the Gospel directly to the common people. This he did at first by traveling through the land from place to place, assembling the people wherever he could. He would then read a passage of the Bible and preach on it. Later, when the converted princess presented him with gifts and whole tracts of land, he built churches, cloisters, and schools throughout the country. His cloisters were intended to be training schools for teachers of the people. By means of the schools and the native teachers the conversion of the multitude was gradually effected.

Although Patrick himself did not possess any extraordinary learning and culture, yet he knew how to instill into his disciples a love and zeal for education and study that was marvelous. He also invented an alphabet for the Irish language, and translated the New Testament into that tongue.

Thus, before a generation had passed, the conversion of the Irish had practically been accomplished by the indefatigable efforts of this instrument of God and, what was most wonderful, without the shedding of one drop of martyr-blood.

Gladly would he have visited his relatives and friends in his fatherland before his death; but he did not feel justified in leaving his new Church and the field of his labors for the gratification of any personal desires. He died on March 17, 465, near Armagh. This city had been founded by him, and from it, in later years, he directed and supervised the Irish Church.

Patrick was a man of deep and abiding piety and great Godliness, and presided over his Church with all humility.

The Romish Church has always laid claim upon St. Patrick, and Protestants have for the most part allowed their claim to stand unchallenged, either from indifference or ignorance; but Patrick was by no means a papist, and the old legends which connect him with Rome, and relate that he made a journey to Italy in order to receive the papal blessing upon his undertaking have no historical foundation. From his own writings we can readily see that he was sent to Ireland by no one, but that he relied entirely upon the commission which Christ gave to all His followers, and in no instance did he ever appeal to any foreign Church, pope, or bishop. In his Epistle to Coroticus he simply announces himself as bishop: "I, Patrick, an unlearned man, to wit, a bishop constituted in Ireland: what I am I have received from God." Nor is there any trace in his "Confession" of any knowledge of Romish practices or any mention of Rome; nor was the Church that he established a Roman Church. We find, on the contrary, a spirit of church freedom similar to that of the ancient Church of Brittany, which struggled against the yoke of Roman ordinances. The Irish Church was truly evangelical. Patrick had brought to Ireland the simple elements of an apostolic faith; he preached the Gospel in its simple form, gave his people the open Bible, and in his schools and cloisters the study of Scriptures flourished as in no other country in the West. Ireland became a Christian country, renowned for its intelligence, its pious genius, and its missionary zeal, for which reason it received the name Insula Sanctorum, the Isle of Saints. "For many centuries Erin's Isle abounded with schools, where countless scholars from all the neighboring countries came to study at the feet of the most accomplished professors of the age."

Patrick was never canonized at Rome, and passes as a saint merely by popular usage.

There is ample evidence to prove that the old Irish churches did not come under the jurisdiction of the Roman hierarchy until after the twelfth century, for they held a synod in Armagh as late as 1170 A. D.

The Youth in the Church

(Reminiscences of an address by Rev. C. P. Harry before the Philadelphia District Luther League.)

I HAVE been asked to speak to you on "Adolescents in the Church." Adolescents is a transliteration of a Latin word, meaning youth. The adolescent is growing. The adult has grown. So the subject, "The Youth in the Church," is really what I am to speak about.

Youth is one of the most wonderful times in life. All life is wonderful, of course. We can never cease to marvel and admire life. But youth is so especially wonderful and appealing because of its wonderful growth and its final attainment. Childhood is wonderful. Its growth is marvelous and yet at the end of childhood there is still much to be attained. But when youth is past, almost all that will be attained has been reached. That is the peculiar marvel and wonder of youth. It is the last chance to attain the greatest and best things. It is the final time of decision.

Just think of the great things that are finally decided in youth. In the first place there is friendship. One's best friends are made in youth. Many are met and loved in later life. Sometimes our most sympathetic companions come in later years. And yet, they are not quite like the "old crowd." Those boys and girls who formed our gang. No one can ever take their places. Our friendship takes its final coloring in youth. These friends of boyhood and girlhood are our best friends, the most cherished we will ever have.

Most people choose their life comrades in youth. In those wonderful years between fifteen and twenty-five most men and women choose their helpmates. I chose mine then. Some of you are choosing tonight, I hope. If you are not you ought to be. For youthful love in purity and sincerity is the love which will ripen with the lengthening years into that beautiful love of wife and family which is one of the divinest attributes God has given the spirit of man.

Then, too, in these years between fifteen and twenty-five most of us choose our life work. The great questions of a living and of human service first rise then and urge their sharp imperative on the growing strength and broadening vision of youth. Whether or not a young man has thought of these things before this time or not, now they press upon him with commanding importance. And it is so of the young woman also. One of the hardest problems we face (for I cannot help thinking of myself as one with you in this time of life; I am past that it is true, but I feel just as I did when I was eighteen) is the decision as to where we shall expend the years and the strength of our lives. We must decide. Even if we try to put it off, that is decision and the times and necessities of our lives compel us to do one thing or another. After twenty-five, few men change their choice. A few years after that it is impossible to change even if they will. In this golden time of youth then this great decision of a life's service must be made. While yet the powers are scarcely tried, hardly yet mature or ready for work, by faith the decision must be made as to what sort of fruit they are to bear.

And so I might go on, but there is one commanding decision which is usually made in youth and ought always be made then. It is the decision of personal relationship with Christ. It is astonishing how many people go through life without ever having faced this issue. It is a reflection on the sincerity of mature Christians or their method that so many of the young men and women I meet in the schools and colleges hereabouts have never had that question brought to them. They have attended Catechetical class and been confirmed, and yet ask them of their personal relations to Christ; ask them if they have ever personally committed themselves to Him, and half of them will reply, "I do not know, I have never thought of it in that way." But the time when that ought to be done is in youth. When the heart's affections are young and strong, when the intention is single and clear, when the great decisions of life-friendship and life-work are to be made—then is the time when real and personal commitment to Christ must also be made. These others cannot be rightly decided without His help and Spirit. And none know that help or receive that Spirit but they who give themselves to Him in the complete abandon and the unfaltering faith, which is such a beautiful characteristic of youth. I want to ask each one of you here to put these questions to yourselves: "Do I know Christ?" "Have I given myself to Him?" If you have not, this night before you rest make that great surrender and find the joy that earth cannot give or take away—the joy of the constant abiding of Christ's Spirit guiding and strengthening and filling with *Life*.

The secret of a successful organization doing Christian work of any kind, whether it be a Luther League, a Sunday School or the congregation itself, lies in the number and devotion of those who have given

themselves without reserve to Christ and are drawing inspiration and power from Him. If your League or your Church is weak, do not think to strengthen it in any other way than by arousing and maintaining in its members loyal devotion and humble faith in Christ. Young people of the Church, in the valley of decision, choose Christ first and govern all your other choices by His guidance alone—friends and work and wife for His sake.

Youth is wonderful too because it is such a time of variety. So varied are the experiences of youth that almost all youths are confused. It is the time of doubt, radicalism and heresy. We are trying out in these years the things which we have been taught and the great untaught things which we have been thinking for ourselves. Nothing stands with us unless it is proved worthy to stand. But this brings trouble and doubt. Doubt is not a manly thing. It is not a great thing. It is a sign of confusion. It betokens the fact that the doubter has not yet reached solid ground. Youth often forgets this. He is prone to think that everyone who has come to conclusions is actuated by wrong motives and is hypocritical. It is natural to think so, when the world is all so confused and so confusing to the alert young mind. But it is a false position.

But never give up your doubts. Think them through. I have doubted much. Once for some weeks I doubted all. But I did not give up. Now at last after years of thought and struggle God has led me out on firm ground. My faith is clear and sound. And it is my own. I hold no beliefs because anyone has given them to me, much less forced them on me. They are mine, tried in the crucible and wrought out in the fires of hard conflict. Fight your doubts through. Take no one's word whatever his rank or reputation. That is the essence of Protestantism. Think your problems through.

There is much Romanism in us after all. Many of us believe just what we are told to believe. So long as we do, it will be an easy matter for Rome to gain more and more and Protestantism will die. Luther stood out against that. Do not believe your preacher unless he can show the Word and sound reason for what he teaches. But do not think that he knows nothing either just because your half-baked, youthful, one-sided impressions are different from his mature and well-balanced judgment. Only think your own troubles through. At the last all will come clear. Not in a day or a week or a year perhaps. It took me many years. But at the last if only you walk true to the light Christ causes to shine on your path all will come clear. You will pass out of the mist into the brightness of His sun as the ship at sea leaves the chill of the fog bank, and passing out into the clear, the horizon, the sky and the distant shore shine bright and beautiful. All these doubts about God, the Trinity, science, evolution and religion, the Church, life's ideals and the great hereafter will come clear, if only walking by faith in the light which Christ gives to each one of you, you follow with patience whither He may lead. Youthful doubts and confusion at last give place to mature conviction and clear understanding. And the hard struggle for a personal belief will then be seen to have been worth while.

One thing more I must mention of Youth. It is the time of great mission. I have spoken of life-work decisions in youth. But I want to emphasize particularly the great mission which must be undertaken in youth. Christ calls each one to be his witness to other souls. His last words to the disciples and their first actions clearly show that. Surely it must be clear that the minister is not the only one to bear the message of salvation to men. That is the privilege and responsibility of every Christian. Some one has said that the acid test of any man's Christianity is whether or not it is leading others into the same precious faith. I fear we have delegated this altogether too much to the minister in our Church. Every one of you as you have opportunity must bear witness to Christ's grace in your life and His power to save, without which men must perish. I sometimes marvel that our Churches make as much progress as they do when I consider how few there are who speak of Christ one with another and especially to others who know Him not. Just a short time ago one of our prominent Philadelphia pastors in a sermon said that it was shown at a recent meeting of a conference he attended that the Church in the district represented by that conference had not increased a single bit in a year. Indeed the losses had exceeded the gains. And why? His answer was that it is the exception rather than the rule for Church members to try to win others to Christ even when they know that they are not Christians and are outside the faith. Will you not make this a rule of your life now in youth so that it shall become a fixed habit for good—to speak to at least one man or woman every day about their salvation and their faith in Christ? Let no opportunities to witness go past unused.

Then Christ calls us to use the splendid powers of our youth in a fellowship of service for Him. What opportunities of service the smallest congregation and the smallest community afford! And here we are in

(*Continued on page 33*)

The Moral Gown

BY MICHEL MOK.

MORAL GOWN AND THE GIRL WHO WORE IT. (Courtesy Phila. Ledger.)

VIRTUE smiled, the clergy beamed, Satan growled, men looked innocent and women raised their eyebrows and whispered interestedly when the "inter-denominational" dress, officially known as the "moral gown," was revealed to an expectant Philadelphia.

Hundreds of girls and women braved sleet, snow and slippery pavements in their eagerness to see the paragon of modesty among articles of feminine attire.

There has been considerable controversy among ministers in the last few weeks about what constitutes a "moral" gown, but no agreement was reached. "Many ministers many minds," said the women, and were about to continue following their own sweet will when they learned that clergymen of fifteen denominations, including a Methodist bishop and two rabbis, had come to an understanding as to what a "moral" dress should be.

Views of Many Had Been Sought. It was according to the specifications furnished by those men of the cloth, who were among 1,100 to whom a questionnaire was sent by the Philadelphia Dress Reform Committee, that the model frock was fashioned. Hence the anxiety of the women, who went there from all parts of the city, and also from the suburbs to be enlightened.

It was quite conservative. Still, to the surprise of the more frivolously minded younger women, who had come prepared to chuckle in derision, the lines were not too rigid. Astonishment was also expressed at the fact that silk stockings were not taboo.

And now the specifications! The skirt—to begin with the part which has inspired most of the controversy—was seven and one-half inches above the ground.

The waist or bodice or whatever the upper part of a dress is called was cut three

inches below the neck. In other words, the slight decollete began about six inches below the chin.

As to the Sleeves. As for the sleeves, they reached to just an inch below the elbow, thus concealing what artists and other lovers of the beautiful from time immemorial have proclaimed to be the most unattractive part of the human anatomy.

The skirt was full. That was another specification. The clergymen, who did not overlook much, failed to prescribe the width of the skirt. But they were unanimous in their dictum that it should be "not tight anywhere."

It was explained by the Rev. Dr. John R. Hart, Jr., Protestant Episcopal chaplain of the University of Pennsylvania, who attended the exhibition in his official capacity of representative of the clergy, that the gown on view was the minister's idea of a dress for all occasions, whether in the morning, afternoon or at night. The difference, he said, should only be in the material, which, however, must never be diaphanous.

The "moral" gown was made out of dove-gray canton crepe. Note this—crepe, and not silk, satin or muslin. The material even was meek and mild, lacking the fiery glint and insidious sheen of silken fabrics or the subtle clinging softness of supple muslin.

"Quietly" Trimmed. The dress was quietly trimmed with borders of navy-blue crepe, a bit of gold-thread embroidery on the front of the waist and a sash of the same material and color as the gown, adorned with gray-silk fringe.

And how did the women take it? Why, most of them wore clothes cut as modestly as the "paragon" on exhibition. They asked: "Is that all? We have been wearing dresses like that for years—er—longer than we care to remember."

(It may interest our readers to know that a Lutheran clergyman who answered the questionnaire suggested a skirt twelve inches from the ground and sleeves four inches in length.—EDITOR.)

CHRIST IS RISEN INDEED

(*Continued from page 7*)

worship is decked in its finest hangings, flowers strew the aisles, and the congregation is garbed in gala attire. Perhaps from this originates our intense desire for new millinery and dresses for Easter day.

Another quaint custom follows the Sunday after, for while there can be no marriages during Lent, the week after Easter proves a day of nuptials, the day of marriages.

So the Armenians in their deep sincerity and great Christian faith celebrate this greatest day in the history of all the world. So today they are again able to turn once more to their friends with the glad greeting, "Christ is Risen," and receive the re ply, "Blessed Be the Resurrection."

The Near East Relief has brought hope to the country once more. Through the help of America this gentle nation is again looking forward to the light of a new day. So long as that helps lasts, that the strong arm of a friendly brother is held out in support, that the hearts of these people of the west beat in sympathy for those unfortunate ones of the Near East, so they may say, "Christ is Risen Indeed."

VALUE OF CHURCH MEMBERSHIP

(*Continued from page 9*)

thing" to do, or because the "best people" are doing it, is not only a false motive but altogether unprofitable. Rather go with a sense of need, a heart full of gratitude and a desire for service. Go with the joy that David felt when he exclaimed, "I was glad when they said unto me, let us go into the house of the Lord."

No one has so few talents that he cannot serve in some capacity. When the secrets of time are disclosed shall we know how far reaching has been our influence. World renovation through Christ is not a one-man job. The preacher alone cannot do it. He is not a hired servant to do the work for the community. He is a chosen man, picked of God to direct and lead the people. The laymen must do the big work.

There is a tendency to mistake fever for fervor. We must not be spasmodic. An engine climbing a mountain grade does not do it by jerks, but rather, by steady pulling.

In every large library you will find a "Who's Who in America" or "Who's Who in Music." Did you ever hear of a "Who's Who in the Church?" Everybody is who in the Church; that is, everybody who is doing anything. No one who is a member should feel that he is a guest to be feted and petted, but rather that he is a householder to welcome and make others feel at home. Christ was never cliquish. He mingled freely with men of high and low estate, with learned doctors and with the simple village folk.

Last of all, there is a glorious promise connected with Church membership, for Christ Himself says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven."

Efficiency Hints for the Local League

IF a League's habits need improving, change its activities.

The League which doesn't deliver the goods ought not to expect that it can collect the bills.

A religious hurry is as likely as any other to spoil the job. Give your League work time.

Tell your Luther League methods to some other worker, and they will at once become worth more to yourself.

In the task of reviving your League, don't try to make over every department at once. Begin with one, and let everybody concentrate for awhile on developing that.

A man in a motor-boat was troubled because he couldn't make headway, until he remembered that he hadn't pulled up his anchor. There are Luther Leagues like that.

There are cranks and cranks. Maybe your League needs a crank—a dreamer, an innovator, a breaker of new paths. The power of a crank comes from its being eccentric—off the center.

Mince pie is more than ingredients, but when you improve the ingredients you improve your chances of getting a better pie. Get the best material for the devotional meeting that you can find.

The little things count in League work. Topic cards neatly printed, a word fitly spoken, a bit of inexpensive thoughtfulness, a show of genuine interest—all these are profitable out of all proportion to their cost.

Luther League education is like any other; the best part of it comes through trying to do something, and not doing it very well either. So don't be too critical of the visible results. The invisible results are the ones that count.

Since there's only one kind of people, "just folks," wouldn't it be worth while to ask seriously why the Luther League succeeds among one group of young people and fails less than five miles away?

If the Luther League could use all the wisdom of all its members since the beginning, what a wise organization it would be! But how much of the joy of learning in the school of hard knocks each League generation would miss

When all the League's eggs are in one basket the League's future is in danger, even though the basket be the devotional meeting. The League is a training school in the art of watching more than one basket at once.

A League budget will teach every officer the value of money, and keep expenses somewhere within rifle-shot of income. Give it a trial and be convinced, as the soap ads say.

How well do your vice-presidents know the actual capacity of their helpers? There's a world of ability not yet discovered in every League.

A farm paper says that a good horse can be spoiled by being worked with a teammate of a different length of step. Every League knows that it is true with young folks.

"A lazy man," says a Kansas editor, "will take any kind of a job he can't get." Did you ever hear of a Leaguer who was willing to take any office except that he was asked to fill?

The quickest and most profitable way to use sensible Leaguers who have had some training in leadership is to give them work in the Sunday School or the Junior League.

League Weather Note.—About three months after the District Convention look out for light frosts. They will do no harm unless the League has a northeast exposure to the chilling winds of criticism.

The wise League grows its workers instead of importing them.

If the League's new president has a well-trained imagination his lack of a good baritone voice may be overlooked.

The best book on Luther League methods is the New Testament.

Many a League does good work with material that a critical Lutheran would consider hopeless.

Training the young people is a great business. And "doing" is the best training.

Steady work proves that a League has passed the enthusiasm stage. Some Leagues effervesce and then evaporate.

"Wasn't that a clever ad?" "Yes, perhaps, but what did it advertise?" Put your League achievements to that test.

Many a Leaguer who seems slow and indifferent merely needs the spur of responsibility. Give him something to do.

When General Apathy becomes the commanding officer of a League he invites General Debility to share his command.

"Can't do anything in summer," is a popular remark among the members of the excuse club in a League not far from Chicago, and in another near New York.

When an officer thinks that the League can't get along without him it is time for another election, no matter what the constitution says.

"There is no difficulty," said a man of experience the other day, "in finding plenty of members in every Church who will talk about work, suggest work, and even start

work; but there is a plentiful lack of people who just work and keep on working." The need of every Church today is young people in its membership who will "just work and keep on working." Are we helping to fill that need, or do we belong to the talkers, starters, suggesters—and shirkers?

Plan no more for your League than you can do; but there's no use in discounting your own ability. You can do more than some people think. Don't let them make your program.

Lunches, suppers, dinners, banquets, are all worth using for the sake of getting people together in the breaking of bread. But they are most successful when the other business grips people until they are too interested to eat.

A contest has its good features, but it stimulates some activities that are not necessary, and appeals to some motives that are not advertised on the program.

If you can run the League better than the president is doing it, you will have the chance some day. But for today, stand by and help!

Five signs of a League's prosperity: Team work in and between the committees, vitality in the devotional meeting, study classes that study, a business meeting that does real business, offices held by the younger members and few re-elections.

If there's any royal road to a larger League membership, it is by the way of finding worth-while things for new members to do.

Study your League roll, not to see how many you may cut off, but to discover how many you can keep on if you try hard enough.

Another hour given to the perfecting of your plans for the new League enterprise may make all the difference between triumph and humiliation.

Many a League has disbanded for want of the thing that makes the bill-poster prosperous and successful. His business is to stick.

Sale of Life-Saving Stamps for Starving Chinese

THE co-operation of Women's Missionary Societies throughout the country has been enlisted to organize the sale of "Life-Saving Stamps" in aid of the famine victims of North China. From the women's missionary societies it is designed to have the organization spread fanwise to young people's societies, Sunday schools, city and town committees and local churches. The efforts of Sunday schools and young people's organizations alone are expected to result in the sale of millions of the "Life-Saving" stamps, so-called because each stamp sold preserves the life of one of the 15,000,000 starving Chinese for a day.

"The sale is to be localized in every community, the local organizations being set up through the hundred or more Church missionary societies of the country. Churches of every denomination have offered their cordial co-operation in this nation-wide effort to save the lives of 15,000,000 Chinese, who are face to face with stark starvation in the northern provinces of China.

"The stamp, which is black and yellow, represents an aged Chinese woman holding in her hand an empty bowl, and was designed and donated to the American Committee for China Famine Fund by William C. McNulty, the well known magazine illustrator. It bears in one corner a motto in Chinese characters which means "Please help," and beneath is the legend "3c. saves a life for a day."

Orders for the stamps should be addressed to C. S. Clark, Campaign Sales Director, Bible House, New York City.

A Scriptural Outline of the Life of Christ

BY REV. E. H. DELK, D.D.

Gabriel's Messages. B. C. 6. Nov. Lu. 1. 11-17. Lu. 1. 26-33.

Birth of John the Baptist. B. C. 5. Aug. Lu. 1. 57-66. Mt. 2. 1. Lu. 2. 1. Lu. 2. 4.

Journey to Bethlehem.

Birth of Jesus. B. C. 4. Lu. 2. 7.

Angels and Shepherds. Lu. 2. 8-20.

The Child Jesus. Lu. 2. 12. April. Lu. 2. 21-38.

The Wise Men. Mt. 2. 1-12.

Massacre and Flight. Mt. 2. 13-18.

Return to Nazareth. Mt. 2.19-23. Lu. 2. 39.

Nazareth. Lu. 2. 40, 52.

Childhood of Jesus.

Visit to Jerusalem. A. D. 8. Lu. 2. 41, 42.

In the Temple. Lu. 2. 44-47.

Youth in Nazareth. Lu. 2. 51.

John the Baptist. A. D. 27. Mt. 3. 1-17. Mk. 1. 2-11. Lu. 3, 2-22. Jo. 1. 15-36.

Baptism of Jesus. Mt. 3. 13-17. Mk. 1. 9-11. Lu. 3. 21, 22. Jo. 1. 29-36.

The Temptation. Mt. 4. 1-11. Mk. 1. 12, 13. Lu. 4. 1-13.

First Disciples. Jo. 1. 37-51.

The Messiah.

Cana of Galilee. Jo. 2. 1-12.

First Miracle.

Cleansing of the Temple. April. Jo. 2. 13-25.

Nicodemus. Jo. 3. 1-21.

Baptizing Disciples. Jo. 3. 22-25.

Woman at Jacob's Well. Jo. 4. 11-42.

The Samaritans.

A. D. 28. April. In Galilee. Jo. 4, 43-54. Jo. 5. 1-15. Jo. 5. 16-47.

Rejection in Nazareth. Lu. 4. 16-30.

By the Sea of Galilee. Mt. 4. 13. Mk. 1. 16. Lu. 4. 31, 32.

Capernaum.

Teaching and Miracles in Galilee. Mt. 4. 12-25. Lu. 5. 1-11. Mk. 1. 16-42.

The Demoniac. Mk. 1. 23-26. Lu. 4. 33-36.

Healing the Sick. Mt. 8. 14, 15. Mk. 1. 29-32. Lu. 4. 38, 39. Mk. 3. 7, 8. Lu. 6. 17. Mt. 8. 2-5. Mk. 1. 40. Lu. 5. 12. Mk. 1. 45. Lu. 5. 16. Mt. 9. 1-8. Mk. 2. 1-12. Lu. 5. 18-26.

Care for Outcasts. Mt. 9. 9-17. Mk. 2. 13-22. Lu. 5. 27-39.

The Sabbath. Mt. 12. 1-8. Mk. 2. 23-28. Lu. 6. 1-5. Mt. 12. 9-14. Mk. 3. 1-6. Lu. 6. 6-11.

The Twelve Chosen. Mt. 10. 2-4. Mk. 3. 13-19. Lu. 6. 13-16.

Sermon on the Mount. Mt. 4. 25-8-1. Lu. 6. 17-49.

Its Teaching.

Mission of the Twelve.

Help to the Roman. Mt. 8. 5-13. Lu. 7. 1-10.

Nain. Lu. 7. 11-17.

Tribute to John. Mt. 11. 2-19. Lu. 7. 18-35.

Doom of the Favored Cities. Mt. 11. 20-24. Lu. 10. 13-16.

In Gennesaret and Gergesa. Lu. 8. 1-3. Mt. 12. 22-46. Mk. 3. 22-31. Mt. 13. 1-47. Mk. 4. 1-34. Lu. 8. 4-16. Mt. 8. 24-27. Mk. 4. 37-41. Lu. 8. 23-25. Mt. 8. 28-34. Mk. 5. 1-15. Lu. 8. 27-35. Mt. 9. 18-33. Mk. 5. 22-43. Lu. 8. 41-56.

Martyrdom of John. Mt. 14. 1-12. Mk. 6. 14-29. Lu. 9. 7.

Feeding the Multitudes. Mt. 14. 13-21. Mk. 6. 30-44. Lu. 9. 12-17. Jo. 6. 1-13. Mt. 14. 25. Mk. 6. 48. Jo. 6. 19.

Walking on the Water. Mt. 14. 34. Jo. 6. 26-70.

From Tyre to Hermon. Mt. 15. 21-29. Mk. 7. 24-30. Mt. 15. 30, 31. Mk. 7. 31, 32. Mt. 15. 32-39. Mk. 8. 1-9.

On the Lake. Mt. 15. 39. Mk. 8. 10. Mt. 16. 1-12. Mk. 8. 11-21. Mk. 8. 22-26.

Cæsarea Philippi. Mt. 16. 13-81. Mk. 8. 27-30.

Peter's Confession. Mt. 16. 21-28. Mk. 8. 31-38. John 9. 18-22.

The Transfiguration. Lu. 9. 22, 27. Mt. 17. 1-8. Mk. 9. 2-8. Lu. 9. 28-36. Mt. 17. 14-23. Mk. 9. 14-27. Lu. 9. 37-42

Tribute-Money. Mt. 17. 27. Mt. 18. 1-25. Mk. 9. 33-43. Lu. 9. 46-48.

From the Feast of Tabernacles to the Feast to the Dedication. A. D. 29. Oct. Jo. 7. 2-46; 8. 3-59.

Blind Beggar. Jo. 9. 1.

"The Good Shepherd." Jo. 10. 1-18.

Mission of the Seventy. Lu. 10. 1-24.

Good Samaritan. Lu. 10. 30-37. Jo. 12. 1-21; 13. 1-9. Lu. 13. 10-17.

Feast of Dedication. Dec. Jo. 10. 22-40.

Lament Over Jerusalem. Lu. 13. 23-33.

Kindness to the Poor. Lu. 14. 1-24; 15. 1-32; 16. 1-31.

Bethany. A. D. 30 Jan. Jo. 11. 1-46.

Lazarus Dead. Jo. 11. 54.

March. Mt. 19. 1. Mk. 10. 1. Lu. 17. 11-29.

In Peræa. Lu. 18. 1-14.

Blesses Children. Lu. 18. 15-23.

(*Continued on page 34*)

Hints for Your Social Meeting

FOR YOUR EASTER RECEPTION.

MANY of the Leagues tender a reception to the new Church members at this season. Many of these affairs are rather formal and stiff, and instead of making the new members, who are often retiring and slow to mingle with strangers, feel at home, tend rather to make them more aloof.

Make these receptions real socials, have a "Sociable Social" with fun and enjoyment from the first to the last. The main object is to make everyone acquainted, therefore only games in which all can join should be used. Have cards given out and make everyone secure the names of as many as possible in a given time; give every one on entering a paper bag which must be tied on the hand, and not removed until worn out with shaking hands with others; have a "Winding Serpent" handshake, where each as he enters shakes hands with all in the line, joins the line at the foot, the leader constantly moving round the room in a spiral path. Don't single out the new members with a white carnation, it makes them feel more aloof than ever, introduce in a gracious speech the whole class of new Church members, and have them come forward for a moment in a group.

As a hint for the serving of refreshments to culminate this "Sociable Social," have small tables arranged, presided over by a hostess, and have eight or ten seated at each table. After five minutes spent at each table half the party advances to the next, and so on. Simple refreshments can be found at each table. Everyone will have the chance in this way to meet everyone else.

SOME LIVELY GAMES FOR MARCH.

The windy days can best be typified by some rousing social program to top off a meeting. A good mixing game is "The Community Sneeze." When once learned and practiced, it may be given at various intervals throughout the evening. The "Sneeze" consists of his, hash, hosh—given in true yell style three times.

An Automobile Race may be managed thus: Game starts with all players seated with an even number in each row. Each row chooses a name of an automobile. At signal the first player in each row runs from the right side around the seat to the last seat, then down to own seat. Second player starts after first is seated and so on until last player circles and raises hands as he is seated. It is best to run off two rows at a time, and finally eliminate until the winner is found.

Imitation of March Sport. Divide the gathering into two sections, have them decide upon March sports to show in pantomime either as a group or singly. Give prize either for the most original representation or for the most difficult to solve.

Changing Places. All players but one stand in a circle of about seven yards or more in diameter, facing inward. The odd player stands in the middle. Each player is given a number which he retains all through the games. The player in the middle calls out two numbers and the players so numbered must change places in the circle. While they are so doing the odd player must try to get into one of the vacated places first, and if he is successful the ousted player then becomes the odd man in the ring.

After such a strenuous evening *refreshments* might well be coffee and sandwiches. A cheap as well as tasty and nourishing filler for the sandwiches may be made from cream cheese mixed with crushed walnuts. Lettuce also is inexpensive and adds much to a sandwich.—*Exchange.*

A MAD MARCH HARE PARTY.

Write this invitation on white cards cut in the form of rabbits: "The Rabbit Sisters (Easter and Welsh) cordially invite you to a Hare-M Scare-M Farewell Party in honor of their good cousin, Mad March Hare, who leaves March 30 for parts unknown."

Easter Rabbit and Welsh Rabbit may be represented by two girls dressed in white, Easter Rabbit wearing a white tissue paper cap with long bows tied coquettishly into rabbit ears, while her sister wears a yellow turban with stiffly wired ears made of cheesecloth. The March Hare is represented by a young man in white suit trimmed with yellow and a wig with hair streaming in every direction.

A Rabbit Hunt starts the fun. Bags of yellow and white cheesecloth are distributed and a search begun for animal crackers in the form of rabbits hid in all sorts of out of the way places.

For the next game each one is given a knife and a rabbit cracker. This must be put on the end of the knife, carried to the other end of the room and back again without being dropped.

March Hare can then pass out pencil and paper for a guessing game:

Received from our ancestors (hare-edity—heredity).

A large bird, differing from a bald man (hare-on—heron).

A Biblical King, cruel to children (Hare-od—Herod).

(*Continued on page 32*)

General Secretary's Letter

DEAR LUTHER LEAGUERS:

As this letter goes to the printer one month in advance of its appearance, I am unable at this writing to give you the results of the REVIEW campaign. In crediting local Leagues with subscriptions one REVIEW to a family will count 100 per cent.

You elected officers for the new year in January. Have they been reported to your district secretary and this office?

Bills were sent out from this office at the first of the year as follows:

Dues for 1920 still unpaid	$2,004.42
Dues for 1921	3,294.70
Total	$5,299.12

A prompt payment of these amounts would help our organization tremendously. Reader, appoint yourself a committee of one to get quick action in your society.

Nebraska and Michigan have already paid their 1921 dues.

Our per capita system of apportionment is reducing the figures on our roll considerably. The paying membership only is now being reported.

The Special Fund now amounts to $2,000. The following organizations have paid their pledges in full:

Brooklyn and Long Island District League.

The Nebraska and Michigan State Leagues.

Luther League of No. Tonawanda, N. Y.

Zion Luther League, Portland, Ind.

Luther League, Convoy, Ohio.

St. John's Junior Luther League, Mt. Wolf, Pa.

St. John's Luther League, Shiremanstown, Pa.

Redeemer Luther League, Milwaukee, Wis.

Bethel Luther League, Detroit, Mich.

St. Matthew's Junior Luther League, York, Pa.

Resurrection Luther League, Milwaukee, Wis.

Brooklyn District.

Luther League, Rockville, Conn.

Junior Luther League, Miamisburg, O.

Zion's Luther League, Defiance, Ohio.

Redeemer Luther League, Chicago, Ill.

Christ Luther League, York, Pa.

Junior Luther League, Huntington, Ind.

Trinity Lutheran W. M. S., Huntington, Ind.

Trinity Luther League, Huntington, Ind.

St. Mark's Luther League, Indianapolis, Ind.

La Otto Luther League, La Otto, Ind.

W. M. S., Fair Haven, Ind.

St. John's Luther League, Napoleon, Ind.

Uniondale Luther League, Uniondale, Ind.

St. Paul's Luther League, Roseville, Ohio.

Junior Luther League, Shelby, Ohio.

Kountze Memorial Luther League, Omaha, Neb.

Young People's Society, Grand Rapids, Mich.

The following State Leagues have announced their convention dates: New Jersey, July 3-4; Indiana, July 11-13; New York, September 5-6; Pennsylvania, September 13-15; Nebraska, the middle of September. Will State Leagues in proximity to these try to arrange dates contiguous to them so as to lessen the traveling expense of the General Secretary?

When ordering topics please order them for the year rather than by the quarter, and from this office rather than from New York. This will lessen confusion and simplify our printing arrangements.

You will note that the topics outlines in the current issue of the *Topics Booklet* are somewhat differently arranged than heretofore. Provision is made that paragraphs may be clipped and distributed to be read during the discussion of the topic. There are also suggested discussion points.

In a recent issue of the *Foreign Missionary* we noticed that ninety-six of our young people's societies were supporting some branch of the work. What are the other seven hundred doing?

The Literature Committee recently met in Philadelphia and planned a Reading Course and a Topic Scheme for 1922, also several pamphlets on League work. The following changes were made in the 1921 Topic scheme:

Sept. 11—How to Make the Most of Our Bibles; Ps. 19:7-14.

Sept. 18—Sins of the Tongue; Jas. 3:1-12.

Oct. 2—Thy Will Be Done; Matt. 6:7-15.

Oct. 9—How Can We Apply the Golden Rule Today; Matt. 7:12.

Oct. 18—What We Know About God; Ps. 139:1-12.

In this issue of the REVIEW we open a new department, *Hints and Helps*, which we trust will prove beneficial to our readers.

Someone has suggested a *Question Box*. We will gladly give space for this if our readers will send us the questions.

Again we are privileged to celebrate the Lord's resurrection. May He rise anew in the hearts of all of you and quicken you to newness of life. "Because He lives, we too shall live."

Yours very truly,

HARRY HODGES.

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, I. S. Runyon as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

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Editorial

MARCH THE MONTH OF SPRING

This is the month of the vernal equinox when the world in its flight around its orbit swings its pole towards the sun and swims into the spring and starts towards summer. Every day it will dip its northern hemisphere a little deeper into the golden bath of the sun and receive a little more light and heat to tear the swathe of darkness off the globe and melt its icy cap and warm it into life. Already countless millions of roots and seeds are feeling the mystic breath and kiss of the sun and are beginning to stir with the pulse of reviving life. The early flowers are even now spinning their delicate tissues and staining them with rich colors and wrapping them into buds under the ground, and presently they will push their way up possibly through snow and ice and unfold their beauty and breathe their fragrance upon the air. All nature is growing, sensitive and expectant, as though knowing that the hour of its resurrection is at hand. The birds are also returning, and the choir galleries of the forest are growing vocal with their sweet song. The winter has been unseasonable to the extreme, but nature never loses faith, seedtime and harvest cannot fail, and every day will now broaden the scarf of light that lies across the breast of the earth and intensify the warmth of its heart and cause it to put on the bridal dress of spring.

"BECAUSE I LIVE, YE SHALL LIVE ALSO"

Easter and Springtime have come again with their message of life—life victorious over death. To some of us perhaps the Resurrection story is no more difficult to accept than year by year to witness undisturbed the revival of nature's life through the grave and gate of death. Once again we are to celebrate this wonderful miracle of our Lord's resurrection. Do we realize what this resurrection means to us?

The Bishop of London has written: "What we have to face on Easter morning is what would have been the position of the human race if the love of the Trinity had stopped at the Atonement. In the first place we should have had no certainty that death was not the end. We might have guessed that it was not; we should no doubt have made the best of the instinct of immortality which we all possess; we should have got what comfort we could from the teachings of science about the persistence of force, but how could we have looked the dying or the mourner in the face, unless Jesus had said, "I am the Resurrection and the Life—he that believeth in Me shall never die"—unless He had proved the truth of that promise by being raised Himself on the third day? Think why the cross is heralded in triumph on the top of the cathedral—because the badge of shame has become a mark of glory. But it would only be so if Resurrection followed Death, and so it was essential that "He must be raised up on the third day." Again we can scarcely realize the blow to every effort for the uplifting of the human race, if the love of the Trinity had stopped short of the Resurrection. But the splendid revelation of Easter is that ultimate victory is assured. God is shown to be a million times stronger than the devil; light is seen to be the great reality and must therefore finally conquer darkness. He who was raised up the third day leads a slowly but surely conquering army, and one day the banner of the Cross will float triumphant over a redeemed world."

Is this what Easter means to us? Do we think of the cross as a symbol of Christ's victory over the great enemy death? Then the recurrence of Easter Day makes us rejoice again in the vindication of our faith.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

NEW YORK

—Standards set for the New York State League by its president.

1. The holding of weekly devotional services at which the Luther League Topics are used.
2. The holding of regular monthly business meetings.
3. The holding of one regular social each month.
4. An increase of members in good standing during 1921 (from January 1 to Labor Day, 1921) of 25 per cent. over your 1920 membership.
5. A 100 per cent. increase during 1921 over 1920 of subscriptions for the LUTHER LEAGUE REVIEW.
6. On the treasurer's "Honor Roll" with all "back dues" and 1921 dues paid.
7. All district dues paid promptly.
8. A regular delegate present at the last district convention.
9. A regular delegate present at the 1921 State convention at Syracuse.
10. The Luther League Reading Course used by two or more members of the League. See advertisements in the LUTHER LEAGUE REVIEW.
11. A definite program of Inner Mission work done with the approval of your pastor. Further information may be secured from the State Inner Mission chairman.
12. Regular attendance upon and support of the evening church service by at least 50 per cent. of the members of the League. If there is no evening service, then the regular church services.
13. Twenty-five per cent. of your members receiving *The Lutheran* each week as a subscriber, or receiving it in their homes.
14. Something definite done for Home and Foreign Missions.
15. At least one joint meeting; religious or social, or both, with the members of the Junior and Intermediate Leagues during the year; or, if there be no Junior and Intermediate League, then an invitation extended to members of Sunday school of those ages with a helpful meeting planned, to the end that a bond of sympathy may be established between the Senior League and those who in coming years should enlist under its banner.

NEW YORK CITY

—The quarterly convention of the New York City District Luther League was held January 22 in Advent Church. The afternoon was devoted to business and a symposium on "A Practical Program for the Local League," devoted in four aspects (1) Social, by Rev. Charles D. Trexler, D.D., Brooklyn, (2) Educational, by Mr. Harry Hodges, General Secretary of the Luther League of America, (3) Devotional, by Miss Carrie Bliss, Brooklyn, and (4) Inner Mission, by Rev. Harold Miller, Brooklyn. At the evening session an address on "The Invasion of Lutheranism" was delivered by the Rev. F. H. Knubel, D.D., president of the United Lutheran Church in America.

INDIANA

INDIANAPOLIS

—The Luther League of the First Church recently canvassed the congregation for subscriptions to *The Lutheran* with very gratifying results.

PENNSYLVANIA

—The Luther League of Pennsylvania will hold its 1921 convention in St. John's Church, Wilkes Barre, Rev. L. D. Ulrich, pastor, September 13, 14 and 15.

PHILADELPHIA

—A public installation of the officers of the Philadelphia District Luther League was held in connection with the vesper services in Gethsemane Church, Philadelphia, Rev. Henry H. Moehling, pastor, Sunday evening, January 16, 1921. The sermon was preached by the pastor, and the installation conducted by the State president, Mr. Francis C. Leupold, Philadelphia. The officers installed were: President, C. Harry Heinz; vice-president, Weston J. Sitley; recording secretary, Ethel M. Mosteller; financial secretary, Alfred H. Polke; statistician, Marion E. Potts; treasurer, Elmer S. Thomas.

—The Luther League of the Church of the Incarnation has gotten out a neat folder containing their schedule for several months, with names of speakers and leaders. It also contains the list of their committees—invitation, advertising, program, social, information, music and finance—which shows a wide awake society. This League also is serving in the work of the Church at large, aiding in the work of our India Mission, the war relief work in Europe, and the Pacific Seminary. The officers are: Cathryn Reeves, president; Carolyn Grotz, vice-president; Irene Martzall, secretary, and Bertha Woolever, treasurer. The League meets regularly every Sunday evening at 7 o'clock for the study of the Topics.

—The Luther Leagues of the Schuylkill Valley held the first of a series of rallies in St. James' Church, Pottstown, Tuesday evening, December 7. The services were conducted by the State statistician, Mr. Ellis E. Stauffer, of Pottstown, and the address was delivered by the State president, Mr. Francis C. Leupold, of Philadelphia.

CLARION

—The Luther League here recently canvassed the congregation for subscriptions to *The Lutheran* with very gratifying results.

YORK

—The presidents of the locals and the official force of the York District met at dinner on January 24 to discuss plans for the district work. Addresses were delivered by the district president, the executive secretary of the Luther League of Pennsylvania, the general secretary of the Luther League of America, and others.

—The Luther League of Penns Station, Pa., at a recent meeting elected the following officers for the ensuing year: President, Harry M. Brezler; vice-president, Theodore Larson; secretary, Pauline Hansen; assistant secretary, Susan Landis; treasurer, Mrs. F. W. Ash; pianist, Mrs. C. E. Landis; assistant pianist, Ida Heasley; librarian, Paul Heasley; assistant librarian, John Blumberg. The following committees for the year have been appointed by the president: Literary and devotional, John Landis, chairman; social, Miss Lucie Weitz, chairman; membership, Miss Bessie Lusebrink, chairman; sick and visiting, William Hansen, chairman; executive, Theodore Larson, chairman. The Penn League has a membership of ninety-two, and is quite active in the general work of the congregation. Recently a pipe organ fund was inaugurated by the League.

Hints for Senior Topic Leaders

BY REV. J. S. ALBERT.

GENERAL REMARKS.

For this year's topics we are not making a general outline for the programs of the meetings. We are allowing each leader to select his own hymns, psalms, and prayers which he considers are appropriate to the topic suggested. Also the method of conducting the meeting is left to his best judgment.

However, we feel that a word with reference to the hints given might not be amiss. It is to the *use* of the Hints that we refer.

The leader is given a few key phrases which will help him to present the topic in an interesting manner. He may use whatever of the Hints appeal to his judgment as appropriate.

For discussion we have jotted down different phases under which the topic may be viewed. These are to be given out to different members, as many as the leader chooses, who are to come prepared to talk on the subject assigned them.

The questions to be answered are divided among the different members just before the meeting, and these members are asked to give their answer as best they can with the short time at their disposal.

If these plans are followed out to certain extent we are assured that the meeting will have been made interesting, beneficial and devotional.

TOPIC FOR APRIL 3, USE HYMNS ON THE CHURCH.

The leader may outline the great privilege of Church membership. A good help will be found in the article on "Membership" in "The Lutheran" of Jan. 6, 1921. As introduction to Topic have that part of Church Constitution read which refers to "Members."

FOR DISCUSSION.

The spiritual duties of Church members. The material duties. The social duties. The importance of Church membership. Why people do not care to belong to the Church. The best way to make people realize their Church duties. Some ideas which many Church members have of Church duties.

QUESTIONS TO BE ANSWERED.

"What kind of a Church would our Church be if every member were just like me?" Can you name the duties of Church members as outlined in the text? How can we emphasize more zealously the duties of Church members? What is needed today to bring people to a realization of their Church duties. Who are examples of good Church members in the New Testament? See St. Paul's Epistles for answer. When do Church member duties become privileges?

TOPIC FOR APRIL 10 USE HYMNS ON THE CHURCH, THE WORD, CHRISTIAN LIFE.

The leader may develop the purpose of the Church, and from that the necessity of regular atendance. The necéssity of growing in grace and in the knowledge of the Lord, gained through *hearing* the Word and *doing* it.

TOPICS FOR DISCUSSION.

Church attendance one of the barometers of the spiritual life. Church attendance a mark of faithfulness to duty of membership. Regular Church attendance fulfilling commands of God. Heb. 10:25; Ex. 20:8; Deut. 16:16. Our greatest example of regular Church attendance. Luke 4:16.

QUESTIONS TO BE ANSWERED.

What are the results of regular Church attendance upon part of members? Is it possible to be a Christian without going to Church? Can we blame our lack of regularity upon divine services on the conduct of Church members? How often should we go to Church? What do you think of these "Go-to-Church" campaigns? Are they worth while? What should urge us to regularity in Church attendance? Can we believe the Bible and not be regular upon divine services?

TOPIC FOR APRIL 17, USE HYMNS ON THE CHURCH AND CHRISTIAN SERVICE.

In this topic it might be well for the leader to show the relationship between the congregation and the Synod, thus preparing to better understand the obligations that congregations have to their Synods. For what purposes are congregations organized into Synods, e. g., co-operation, efficiency, etc.

FOR DISCUSSION.

The value of organization. The purpose of organization. A good Lutheran knows his Church, and her organization. The purpose of the congregation, the purpose of the Synod. Their relationship.

QUESTIONS TO BE ANSWERED.

How can we as Leaguers be of aid to our Synod? What kind of an obligation to Synod is demanded? What are the powers of the Synod? How can the Synod's decisions for work be made of value to the congregation? How should the congregation support Synod's actions? What system of raising funds for the general work

(*Continued on page 34*)

Senior League Topics

First Sunday after Easter. April 3, 1921.

THE DUTIES OF A CHURCH MEMBER

(Practical)

Rom. 12:10-21.

DAILY BIBLE READINGS.

Monday—Eph. 4.
Tuesday—Eph. 5.
Wednesday—Eph. 6.
Thursday—1 Tim. 2.
Friday—Gal. 5:16-26.
Saturday—Gal. 6:1-18.

(Rev. Wayne O. Kantner.)

Topic Study.

In the present age men demand results. Everything is put to a practical test. There is no place for the dreamer. The call is for action. The man with a vision must be able to work out his idea in such a way that others may benefit from it. The Christian religion is being put to the same test.

There are many men and women, and many young people in our land who seldom enter the Church. They never hear the preaching of the Word. They do not read the Bible. But they read your life and mine, and they are judging the Christian religion by what they find there.

We can not expect others to read our lives aright, unless we know ourselves what is written there. Every great painting has its idea which the artist wishes to portray. Every fine musical composition has its melody threading through the measures. The picture cannot be appreciated without a knowledge of the artist's subject. The music cannot be understood unless the hidden melody touches a responsive chord within us. Even so, the Christian life has its guiding principle, namely LOVE.

If God's love dwells in our hearts, and rules our lives, the duties of a church member will be very clear. There can be no mistake. In the twelfth chapter of Romans, Paul indicates the chief duties. They are three-fold: *First*, in relation to those within the Church; *second*, in relation to those without the Church; and *third*, in relation to oneself.

TO THOSE WITHIN THE CHURCH.

It is our duty "to be kindly affectioned one to another with brotherly love." A true regard for our brother will prompt us to render him service. It will forbid us to exalt ourselves in pride. It will lead us in honor, to prefer one another. It will forbid us to make distinctions between rich and poor, and will lead us to treat all with the same spirit of love.

If our brother is in distress, we will seek to relieve him. If he is hungry, we will feed him. If he is sick, we will visit him. In the time of his prosperity, we will enter into his happiness and in the day of his sorrow, we will bring him our kindly sympathy, and will strengthen him in the Lord.

If our brother falls, we will not shun him, but will pour "oil and wine" into the wounds sin has made; we will lift up the bruised spirit, and in meekness will endeavor to restore our brother to Christ and the Church.

If unfortunately, we should offend our brother, we will seek to be reconciled to him again. If he has offended us, we will forgive him from the heart, even as God for Christ's sake has forgiven us.

TO THOSE WITHOUT THE CHURCH.

In dealing with those without, it is the duty of the church member to provide things honest in the sight of all men. Even though our neighbor has taken unfair advantage of us, we dare not try to even up the score, but must let the matter rest in the hands of God who judges in righteousness, and who will reward every man according to his works.

It is also our duty to live at peace with our neighbor, even though he should act in an overbearing manner toward us. It is better to bear the insults of the ungodly, than to quench the flame of love in our hearts. God teaches us to forgive our enemies, and to pray for those who despitefully use us. Through love alone we can overcome the enmity of those who oppose us. We must show charity toward all.

TO ONESELF.

It is also the duty of every church member to develop self. We have placed this last, because self must be developed unselfishly.

The precepts of the Christian religion are not only to be taught, they are to be lived. We must take them into our daily work, and render every service as though the task had been set by our Lord Himself. This requires that we be earnest and sincere in all that we undertake. It also implies that we enter upon our work cheerfully and willingly with faces that reflect the joy of Christian living.

Self must be developed in patience through prayer. We dare not let the things of this world crowd in upon us and stifle out the spiritual life. With patience we must fight the good fight of faith. We must not allow our failures to dishearten us. But in our weakness we must look to God for strength. This requires a life of prayer. It also requires patient striving against temptation, and against failures. But through Christ we are more than conquerors.

In conclusion let us note, that we are members of the Church which Christ has purchased with His own blood. Out of love, through sacrifice the Church was given birth. Even so, it is only through love and sacrifice that we who are members of the Church can fulfil our duty to brother, to neighbor, and to self.

Second Sunday after Easter. April 10, 1921

REASONS FOR REGULARITY IN ATTENDING CHURCH

(Practical)

Acts 2:37-42.

DAILY BIBLE READINGS.

Monday—Luke 4:16-30.
Tuesday—Acts 16:13-15.
Wednesday—Hebrew 10:19-25.
Thursday—Psalm 122.
Friday—Acts 26:17-36.
Saturday—Isaiah 58.

(Rev. Wayne O. Kantner.)

Topic Study.

When the matter of church attendance is discussed, many excuses are offered by those who prefer to spend their time elsewhere than in God's House. Some say, "We can lead a Christian life without going to church."

Now it is true that one can live near to God, even when denied the privilege of church attendance. St. John was exiled to the Isle of Patmos and thus cut off from Christian fellowship. Many saintly men and women are unable to go to Church because of sickness or the infirmities of age. Yet, we are not to suppose that the exiled John, the infirm and the sick have purposely cut themselves off from the privileges of God's sanctuary. While absent in the body they are present in spirit.

It is possible to obtain an education without attending school, but universal education requires that we have schools. It is possible for an isolated individual to live close to Christ, but the Church is needed to foster the things of God, and to develop the spiritual life universally.

If we are to receive the full benefit of that which the Church has to offer, we must be regular in our attendance. Meals taken irregularly quickly bring ill health. Spasmodic church attendance soon makes a "sick christian." Here we feed upon "the Bread of Life." Here we drink of "the Water of Life." Our souls need the strength and refreshment that is to be found in the church.

No one can complete a college course, and attend the classes irregularly. Neither can one grow in the knowledge of Christ and neglect church attendance. One of the functions of the Church is to teach. The church offers instruction in righteousness. Here we learn to know the right doctrine. If we are to have right standards of living, we must have a proper conception of God. We must know His laws, and must understand His will. These things, we are taught by the church.

Another matter that we dare not overlook is the

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW. 427 Drexel Bldg., Philadelphia, Pa.

associations that are made possible by the church. Companionship with the people of God means much. Heredity plays a very small part in our lives as compared with environment. Our contact with those about us has a very large influence in making your life and mine. We should see to it that we have frequent contact with those who belong to Jesus Christ. This can be best accomplished by regular attendance at Church.

But we ought to go to church, not only for the instruction we receive, and the christian friends we meet, but most of all, because we here have the grace of God offered to us. Our chief object in going to church should be the desire to commune with our Father in Heaven.

When we wish to converse with a dear friend, we seek a quiet spot where there will be no interruptions. Even so, when we desire to talk with God, and to listen while He talks with us, we should seek a place where there will be nothing to disturb us. There is no more fitting place than the quiet of the Sanctuary. Here we leave behind us the world with all its distractions, and we are still while God speaks.

In conclusion let us note this fact, that the Church is needed today as never before. By many, the church is neglected, or forgotten. And for this very reason it behooves every child of God to be faithful in attendance at divine worship. If those who bear the name of Christ are cold, or at the most only lukewarm, how can we expect to win others to Him?

The services of God's House should be so precious to us, that like the psalmist, we will say, "I was glad when they said unto me, Let us go into the house of the Lord."

Third Sunday
after Easter. April 17, 1921

WHAT IS THE CONGREGATIONAL OBLIGATION TO THE SYNOD?

(Practical)

Jno. 17:9-21.

DAILY BIBLE READINGS.

Monday—Romans 13:1-7.
Tuesday—2 Cor. 5:11-21.
Wednesday—2 Cor. 6:14-7:1.
Thursday—2 Cor. 8:16-24.
Friday—2 Cor. 9.
Saturday—Acts 15:1-21.

(Rev. Wayne O. Kantner.)

Topic Study.

THE SYNOD IS NEEDED.

Just as the Christian congregation is needed to foster spiritual life in the individual, even so the Synod is needed for the proper development of the Christian congregation. When we speak of the synod, we have reference not merely to the district synod, but to the work of the Church at large.

There are certain things which are essential to the life of a congregation. Among these are a properly trained ministry, a book of worship containing suitable hymns, Sunday School supplies (especially the lesson helps) and other religious periodicals.

A trained ministry is an impossibility without the denominational college and seminary. These cannot be supported by the individual congregation, but require the banding together of a number of congregations to form the Synod. Even so with the Book of Worship, with the Sunday School supplies and lesson helps and religious periodicals, it is impossible to secure that which will fully meet the needs of a Lutheran congregation except from our own publication society.

There are also other phases in the life of the Church that emphasize the need of the synod, namely, the care of orphans, and of the aged, and other worthy projects for which a congregation working alone would find it impossible to make provision.

In view of these facts, as we consider the needs, and see how the Synod makes provision for them, we feel that it is the duty of every Lutheran congregation to be affiliated with some synod, and to be loyal to the work of the Church at large.

THE SYNOD MUST BE SUPPORTED.

But what are some of the obligations which the congregation owes to the synod? First, let us take notice of the apportionment: The cost of conducting the general work of the church is divided among the congregations in the synod and each is asked to bear its share. The congregation that refuses to pay its apportionment is really playing the part of "the slacker." In other words, such a congregation desires to enjoy all the privileges of the synod without assuming any of its responsibilities. Every congregation should pay its full apportionment, and a goodly excess besides.

Now it is not only the duty of a congregation to pay its apportionment to synod, but it should also be properly represented at the various conventions held. The women of the church should always have one or more representatives present at the synodical meeting of the Woman's Missionary Society.

The men of the Church should also have a goodly number present at the synodical meeting of the Brotherhood. The pastor should never be permitted to attend either Conference or Synod without being accompanied by a lay delegate. Likewise, the Luther League should see that it is properly represented at State and National Conventions. These things are necessary to healthy life in a congregation.

But it is not enough that the congregation shall pay its full apportionment, and have its voice in all the general assemblies of the church. It must also have respect for the action taken by such bodies.

It is true that in the Lutheran Church we have a congregational form of government, and considerable liberty is allowed in those things which are spoken of as the "adiaphora," or the non-essentials, such as the particular manner in which public worship shall be conducted, the arrangement of the chancel of the church, etc. Nevertheless, respect should be shown to the recommendations of the church at large, and in so far as it is possible, they should be adopted.

The congregation with its synodical connection cannot be a law unto itself. It bears a relation to the other congregations within the synod, and should seek to do that which will promote the welfare of the synod as a whole. Temporarily, it may be slightly handicapped by such action, but in the end it will be blessed and enriched a hundredfold, and Christ will be glorified in His Church.

Fourth Sunday
after Easter. April 24, 1921.

SEED SPRINGING UP

(Missionary)

DAILY BIBLE READINGS.

Monday—Matt. 13:10-23.
Tuesday—Matt. 13:31-32.
Wednesday—Matt. 13:47-53.
Thursday—John 8:31-50.
Friday—1 John 5:13-21.
Saturday—Psalm 19.

(Rosalyn Summer Sease.)

Topic Study.

THE BIBLE'S INFLUENCE ON LAW.

A young man who thought himself an unbeliever started to read law. As he read Blackstone's Commentaries he continually came upon references to the Laws of Moses as to a source undoubted and indisputable. Turning to study the Bible, which he had always neglected and despised, he was surprised to find how its principles underlay law, and, as he read, he became himself a believer. When King Alfred the Great collected together the old Saxon laws for his people, he put the Ten Commandments at the beginning as the basal law of the land. The old German collections likewise, Scbwabenspiegel, Sacbsenspiegel, etc., present the law as based on the law of God contained in the Bible. The Canon Law quite naturally incorporated much from the Bible, though it often departed widely from its spirit in favor of more autocratic sources. The wonderful body of Roman Law was also deeply affected by principles derived from the Bible. The principles underlying Hebrew laws and the teachings of the New Testament were so wrought into the structure of Roman Law in the codes of Theodosius and Justinian as permanently to shape it.

THE BIBLE INFLUENCES THE ARTS.

The change from the roll to the parchment volume was made by the church in the copying of the Bible, so that we are indebted to the Bible that we read from "biblia" and not from rolls. In the illuminating of the old vellum manuscripts of the Bible, in the decorating of the churches with paintings of scriptural scenes, in the manufacture of jeweled cups and chalices, in the weaving of altar cloths, the artisans of the middle ages found the inspiration of their crafts. Lamps, cups of glass or gold or silver, ivory tablets and carvings, vestments and curtains, cathe-

(*Continued on page 32*)

Hints for Intermediate Leaders

BY REV. C. M. TEUFEL.

APRIL 3—TOPIC, "OUR MISSIONS IN INDIA."

Call roll with a missionary response from parallel passages in article treated in this issue.

In the song portions have sung a missionary hymn from memory. Use in meeting, too, hymns like "From Greenland's Icy Mountains" and "O Zion Haste."

Thoroughly drill in meeting until figures of topic as treated in REVIEW are memorized.

Appoint someone, a week ahead, to bring some latest fact concerning India from "The Lutheran."

Appoint ahead, also, someone to bring a fuller sketch of "Father" Heyer's life. (This will be found in "Missionary Heroes of the Lutheran Church.")

Urge the purchase of this book for individual libraries and Sunday School library. For latter purpose take an offering announced.

Have a map of India on display.

Quiz regarding names of present missionaries on India field.

APRIL 10—TOPIC, "CHOOSING A VOCATION."

A suggested hymn would be "Take My Life and Let It Be Consecrated, Lord, to Thee."

Be sure to read in meeting all the parallel passages as set forth in REVIEW treatment of topic.

Distribute sheets of paper upon which have intermediates state their chosen life's vocation thus far, and why. Read aloud or write out list on blackboard.

Have superintendent or someone surely to make a talk on the topic. (Let us keep in mind for this topic the so-called secular vocations are meant).

Plan for a trip to some nearby shop or plant.

If any Intermediate is a High School pupil have that Intermediate tell what the High Schools say about life vocations.

APRIL 17—TOPIC, "WHY I LIKE MY HOME."

Suggested hymn, "Mid Scenes of Confusion, and Creature Complaints."

Collect—One for Easter, third Sunday.

Previous Assignments.

1. Memorize some of sentences in REVIEW article on this topic. Have repeated at meeting.

2. Have boy write short paper on subject, "The Boy and His Sister."

3. Have someone secure and read President Harding's comment on the home in "The Lutheran" of January 6.

4. Have someone bring a quotation on mother.

Give out slips of paper upon which have written member's reasons for liking their own particular home.

Suggested ideas for a leader's or superintendent's talk are an explanation of the family altar, how a boy may make his room speak to him of uplifting thoughts, calling attention to the home as the beginning point for social service, include a thought of the orphan, urge staying home habit.

Jacob Riis's book, "The Peril and Preservation of the Home," is valuable.

Carry out the home thought in arrangement of meeting room.

APRIL 24—TOPIC, "THE BIBLE EVERY DAY."

Suggested hymns, "A Glory Gilds the Sacred Page" and "O Word of God Incarnate."

A psalm for responsive reading can be selected from list in REVIEW article on this topic.

Memorize some of the sentences and quotations in REVIEW article on this topic.

Appoint someone to bring the efficiency requirement if Luther League district has one, on the subject of daily Bible readings.

Have ready for display and explanation a "Quiet Hour" pledge. (The Christian Endeavor Society, Boston, Mass., can supply). Also a sample card of The Bible Readers' League. (Salem, D. Towne Co., Boston, Mass). Also a Bible Success Band booklet. (Sunday School Times, Philadelphia). Also a daily scripture text calendar.

Urge the personal possession of a Bible. Take steps to realize same for each member.

NEW JERSEY

CAMDEN

—The Junior Luther League of Epiphany Church, Camden, took a party to the Camden Home for Friendless Children on Thursday afternoon, December 30, 1920.

They met in the church on Wednesday afternoon and packed a Christmas package for each one of the eighty-four children in the home. They contained apples, oranges, nuts, cakes, candies and other goodies, which they had brought. These, together with books, toys and games were presented to them by a party of about twenty Juniors. A musical program was rendered, after which singing and playing games concluded the party. The Juniors were shown through the home and went home happy, realizing that they had brought Christmas cheer to children less fortunate than themselves.

PORTO RICO

—Of interest to all Leaguers is the information which comes from Porto Rico that an effort is being made to gather together all the Luther Leagues of Porto Rico, forming them into a District League, with the further purpose in view of uniting with the Leagues in the States. This information comes from our missionary on the field, the Rev. G. W. Critchlow.

Intermediate League Topics

April 3, 1921.

Our Missions in India.

Zoe I. Hirt.

Scripture Lesson—Psalm 2:8.

Parallel Passages—Ps. 22:27-31; Ps. 72:8-11; Ps. 86:9; Is. 45:22; Is. 49:6-12; Dan. 7:13-14; Heb. 7:25.

Memory Passages—Rom. 10:14; John 3:16.

India is like a huge triangle projecting into the Indian Ocean from Southern Asia. Its greatest length from north to south is nearly 2,000 miles, and in its broadest part it is as wide as from the Atlantic Ocean to the Mississippi River. The northern side of this gigantic triangle is sometimes called the "roof of the world," because it includes in its vast mountain ranges the highest peaks of the world. These mountains are always crowned with snow and ice, while on the plains at their foot the heat at times is greater than almost any place else on earth. India is, moreover, one of the richest lands of the world. Much of it is truly a fairyland of beauty.

One out of every five persons on the earth lives in India, and these people belong to the white race. In spite of the richness of the land, over sixty millions of India's people are constantly hungry. In the last fifty years more than twenty-eight millions have died of famine, and millions more have been swept away by plague. The religious beliefs and customs of the people have much to do with these dreadful conditions.

The Lutheran Church was the first Protestant Church to send missionaries to India. Under the Church of Denmark, Bartholomew Ziegenbalg and Henry Plutschau went to Tranquebar in 1708, and Christian Frederick Schwartz followed in 1750. Rev. C. F. Heyer, who went out in 1842, was the first American Lutheran missionary to India.

"Father Heyer," as he is affectionately called, began his work in the Telugu country north of Madras. This great field was divided, in 1869, between two branches of our American Lutheran Church, but since 1918 it has all come to be the field of the United Lutheran Church in America. It is known as the Guntur and the Rajahmundry Missions. The Guntur Mission area contains a population of about 1,500,000 Hindus and Mohammedans, and fifty-five American Lutheran missionaries (nineteen men and thirty-six women) are at work there. In the Rajahmundry field there are about 3,000,000 Hindus and Mohammedans, and there our Church is employing thirty-six American missionaries (thirteen men and twenty-three women). There are, in addition, more than 1,500 Christian Indian workers serving as pastors, teachers and nurses in these two Missions.

It is said that one out of every four people in India, who are asking to be taught the religion of Jesus Christ, is knocking at the door of a Lutheran mission.

With but one ordained missionary to every 4,000 Christians in our India missions, we cannot expect to do a great deal among the millions of non-Christians in that great Telugu Land.

In addition to the work that has been developed by our American Church, we now have the responsibility of several large stations which were manned by German Lutheran missionaries before the War.

Our missions in India would furnish material for many interesting and inspiring lessons. But no matter what phase of the subject we should consider, we should come to realize that India needs the Gospel of Jesus Christ more than she needs anything else. And when we turn to a study of God's Word, we discover that He wants all the heathen nations of the world to know Him, that He gave His own dear Son to die on the cross that they, as well as we, might be saved. All that is necessary on their part is for them to believe that He died to save them, but that is impossible as long as they have never heard of Him. If missionaries in past centuries had not carried the Gospel message to our ancestors we should be living in heathen darkness today.

There are three possible ways for Intermediate Leaguers to help our missions in India. All can ask God for the salvation of souls in that great land. All can contribute to the funds for foreign missions. Each one can pray God to guide him toward that sphere in life wherein he can best glorify His Saviour and most truly serve his fellowmen. God wants many of our Intermediate Leaguers to become missionaries to India and other foreign lands, and He wants every Leaguer to serve Him somewhere, whatever his trade or profession may be.

April 10, 1921.

Choosing a Vocation.

Rev. Calvin P. Swank.

I Corinthians 7:20-24.

Parallel Passages—Asking God's guidance in our choice, James 1:5-8; Choosing an Honest Vocation, IIThesselonians 3:8-12; Being Earnest in Our Vocation, Romans 12:9-12; Using vocation as a service rather than for money, Luke 12:13-21; Vocation in which to be an approved workman, II Timothy 2:14-16; Becoming great thru our vocation, Matthew 20:20-28.

Memory Passage—"Whosoever would become great among you, shall be your servant." (Matthew 20:26.)

Lesson Development.

Paul had lived in the great city of Corinth a year and a half. He preached, but made his living at tent-making. There were many Jews in Corinth. The keeping of slaves was common. Many masters, slaves and Jews were Christians.

When the Jews became Christians, they would remove the marks of their nationality, thus making it more difficult to persuade other Jews to become Christians. When masters would become Christian, they would set their slaves free. The slaves wished for freedom and would be glad to become free. This freedom would make it more unpleasant for their Christian brethren who were still in slavery.

Paul would have all remain in their former vocation and custom. When Christ is in the heart, there is no distinction of trades or classes. All honest employment is honorable, and becoming to a Christian. If any should accept their freedom they should use it only as an opportunity to a greater Christian service. The humbler vocations frequently offer greater opportunities to serve Christ.

A vocation becomes a "calling" when we allow God to lead us in it. A "profession" is a vocation in which a person professes to be able to *do something*. A "calling" is one in which a person professes to *be something*. It is far more heroic to be something than to be able to do something. We can make a calling of any vocation if we use it as an avenue of Christian service.

"Servant" here means bond servant or slave. A servant does the *work* of his employer. The bond servant or slave must do the *will* of his master. The bond servant does his master's will in the manner in which his master desires. We should be servants of men but bond servants of Christ. Even little tasks, like the dew drop, become beautiful when the sunshine of Christ falls upon them.

Slaves were bought and sold. The average price was "thirty pieces of silver," the price for which Our Lord was sold. This would be equal to about $20 in our money. We are bought at a far greater price by our Saviour. What would you take for your life? Jesus paid even more than this. He paid the price of a Divine Life. While we should serve men, we should not become slaves to their sins. A Christian's life has been bought at too great a price to be wasted in bondage to sin.

Applications.

The Jews taught their sons a trade that they need not be idle or have to beg. Every young man should select and follow an honorable vocation. He should select it as an avenue of service and into it put the best of his skill. To allow the making of money to become the chief factor in our selection is almost certain to lead to unhappiness or failure.

A vocation is for life. Seldom do men change. It should be selected with prayer and advice. The vocation becomes the shop in which most of life is spent. It should be considered seriously. No young person should make a final decision without consulting his pastor as well as his parents. A bad choice may result in great sorrow and can seldom be remedied. Pray and seek advice from Godly men.

The need is the call. God leads his children into great service by showing them a need. To feel this need is to have a call to fill it. No vocation should be selected that is not worthy of a sacrifice.

The highest and noblest vocation is that of the Christian ministry and deaconess. There is no greater need than that men and women should preach the Gospel and serve in the ministrations of the Church. Every talented Christian should prayerfully consider these first. Before any other vocation is selected, we should be convinced that God does not want us as a minister or a deaconess. For such service the Master is calling; for such the Church is crying; for such the world is waiting.

April 17, 1921.

Why I Like My Home.

Scripture Lesson—I Chron. 13:13-14, and Prov. 31:27-28.

By Rev. Robert W. Woods.

References—Gen. 18:19; Ex. 10:2; Ex. 13:8-10; I Sam. 2:26; Deut. 5:16; Prov. 6:20-22; Eph. 4:4; and Eph. 6:1-3.

Lesson Developed:

When David was made king of Israel, his first desire was to restore the ark—the outward symbol of the Divine Presence, which Saul had neglected. To David, God was everything.

David planned to bring the ark from the home of Abinadab to Jerusalem. This was not done in full accord with the instruction of God's Word. When Uzza touched the ark he died, and the ark was taken into the home of Obed-edom for some months. The ark was reverently received and welcomed into this home. God blesses the home where He is welcomed and loved.

In the second passage of Scripture we are given a glimpse into a most beautiful home—made so largely by the mother. Where mother is, is home. The true definition of unselfish self-sacrificing love is mother. We like our homes because in them we learn to know God better through father and mother and we learn to know humanity better through sister and brother.

Thoughts for Reflection:

The joys of home should ever keep us in our happiest moods.

All the labors in our homes and for our homes should be prompted by love and gratitude.

Our home is a schoolroom in which we learn lessons to be gained in no other way. In our home we are taught to pray, and in the Bible story hours we become more acquainted with Jesus who has provided a full free salvation for each one of us.

Home is a sacred place where father and mother and children dwell in the presence of God. The memorable scenes of family devotions shall linger long upon the walls of memory as an abiding benediction as long as we live. Jesus seeks admission into every home. Where His knock is heard and He is welcomed He will come in and sup with us and we with Him.

In our homes God's presence should be hourly recognized in every room. Remember this precious wall motto: "Christ is the Head of this house, the unseen Guest at every meal and the silent Listener to every conversation."

Only where God is truly loved and worshiped in our homes can we count upon His blessings. We like our homes best of all when together with a Christian father and mother we have Christ as an abiding Guest and Friend and Saviour.

God was made to feel "at home" in the house of Obed-edom. In our homes there should always be a friendly atmosphere for God. Remember the merit and blessing did not reside in the ark. The presence of the ark but served to remind the people to take God into all their plans.

A true Christian mother's religion and faith give her enduring worth and immortality of character.

Endeavor to live to fulfill the high hopes and sincere prayers of your mother.

A mother's influence is felt long after her face is no longer seen and her voice no longer heard.

The Christian mother breathes into the atmosphere of her home the sweet fragrance of purity and kindness and "her children rise up to call her blessed."

We should like our homes for their corrective influences. No others are so deeply interested in our right living as our parents. Obey their instruction. "Honor thy father and mother" and your home will have a new attraction to it.

April 24, 1921.

The Bible Every Day.

By Rev. George W. Englar, D. D.

Scripture Lesson—Psalm 1.

Parallel Passages—Joshua 1:8; Psalm 19; Psalm 119:1-18, 97-108, 129-135; John 17:17; II Timothy 2:15; II Timothy 3:16-17.

Memory Passage—Open Thou mine eyes, that I may behold wondrous things out of Thy Law (Psalm 119:18).

Topic Development:

The Bible is the world's supreme book. George Herbert rightly called it "the god of books." It stands first among the best. There is no other book like it. In all literature there are no words so beautiful as the words of Jesus Christ and the prophets and the apostles. In all history there are no truths so important for a young mind to learn and so necessary in training it to right ideals as the sublime words of the Book of God. The Bible does not *contain* the Word of God, but the Bible *is* the Word of God.

It is the one Book acknowledged by critics outside Christianity to be the most marvelous Book in existence. It is one in its purpose, one in its structure, one in its saving effect on those who read it. Its author is God, its subject is Christ, its object is the salvation of men, its end is eternity. There is nothing we ever did, or thought, but it is here in this Book. It is not only a record of yesterday, but a description of today, and a prophecy of tomorrow.

The Bible is the Book of the soul. The Word of God is a lamp. Its light shines with steady gleam upon the dangerous path that we have to tread, a path rendered safe by its illumination. There are millions of men and women who can affirm from grateful hearts: "There came into our lives sobriety of thought and temper; an undisturbed peace and an unshaken poise; moral grandeur and spiritual power—and these things came to us through reading the Word of God." It is the one Book that says, "I will not leave you where I found you, but I will lift you up and forever up, until you stand glorified in the visible presence of God." Isaac Walton said:

"Every hour I read you
Kills a sin;
Or lets a virtue in
To fight against it."

It is the one great Book that makes you heroic in soul, and fortifies you for the struggle of life, and puts nerve in you and vigor, and helps you to stand four-square to all the world.

If there is a heart that aches, or prodigals that wander, or feet that stumble, or tears that fall like rain, a thousand generations from now this Word will be the potent comfort there. While man remains man, and character remains character, the truths of this Book will shine and g'ow like the lustrous sun. If everybody could be induced to read its principles, to nourish reason and conscience and imagination and memory and judgment upon its sublime truths, and then go out to practise them, all danger from vice, from impurity, from lawlessness would pass away. A new glory would fall upon literature and knowledge and art and human life. All society would enter upon a great forward movement. An *open* Bible and an *open* heart will meet every evil, answer every heresy, keep the unity of the faith, and reconstruct a lost world.

Application:

I entreat you to read this wondrous Book—daily! If any young man wants to maintain his physical fitness, or prove his intellectual alertness, or make his life the kind of life he will wish it to be in that Day when God's mountains go drunken and His stars fall, he must take heed to his life according to God's Word. (Psalm 119:19.) The Bible is the right and proper food if we are to grow into strong and healthy Christians. We should read it *every day*, just as we eat every day.

Read it with your *intellect*—just as you read any other book.

Read it with your *conscience*. It is looking at you personally, individually. Coleridge said, "It finds me." It will find you.

Read it with your *heart*. It is God's love-letter to you, and unless you read it with your heart you cannot understand it.

Read it with the aid of your *teacher*—the *Holy Spirit*.

"Let all the plans that men devise,
Assault that Book with treacherous art;
I'll call them vanity and lies,
And bind that Bible to my heart."

LENT IS

A Blessing. But blessings come only to those who seek them.

An Invitation. To give you an insight into the secret of nobler living. Accept the invitation. Make no vain excuses.

An Opportunity. Grasp it. Opportunity once neglected never returns.

A Privilege. Full of rich experience, inspiring thoughts, nobler occupations, deep devotion. Prize your privileges and enjoy them.

Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE.

APRIL 3—THE BOOK FISHED OUT OF THE WATER. (Japan). (Missionary).

Material needed for the missionary meetings of the Junior League consists of the text-book, "Lamplighters Across the Sea" (price 39c paper, 67c cloth), and a Junior Program Packet (30c), both of which can be ordered through this office. See Topic for suggestions for the meeting. Decorate with Japanese lanterns. Make cherry boughs of branches of trees and pink tissue paper blossoms. Have a little girl in Japanese kimono give a welcome address.

APRIL 10—THE TWENTY-THIRD PSALM AND WHY I LOVE IT.

1. Opening exercises, 23rd psalm repeated in concert, prayer by Junior superintendent, hymn, "Saviour Like a Shepherd Lead Us," or "The Lord My Shepherd Is."
2. Roll call, minutes, new members.
3. Birthday service; see notes.
4. Memory work: Lamplighter's Verse (Psalm 119:105), Lamplighter Alphabet (in Program Packet), Books of the Bible recited.
5. Blackboard work: Write on board all the verses concerning sheep or shepherds which the children can give.
6. Topic study: (1) Topic in REVIEW divided into four parts and given by children. (2) The picture "The Good Shepherd" (Perry Picture Co., Malden, Mass., 10c), shown and explained. (Afterward put this picture on large sheet of cardboard, surround it with pictures of people of mission lands, print "I Am the Good Shepherd" and "Other Sheep Have I Which Are Not of This Fold" below it, and tell the Juniors stories of these people).
7. Hand work: Put another page in note books, put in small size Perry picture of the Good Shepherd, and write in the 23rd psalm.
8. Offering.
9. Closing exercises, Lord's prayer, hymn, closing prayer, "God be merciful unto us and bless us and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations."

APRIL 17—THE BOY WITH THE SLING (David).

1. Opening exercises, hymn, prayer by Junior president, Scripture lesson (story of David read by Junior boy).
2. Roll call, minutes, new members.
3. Birthday service.
4. Memory work: Lamplighter's Verse, Bible Alphabet, recited in concert. Children divided into two sides as spelling bee, and repeat the books of the Bible in order.
5. Blackboard work: Draw the different parts of the Christian armor on the board, labelling it according to Ephesians 5:16.
6. Topic study: (1) Five boys each carrying large letter (whole spelling David), give topic as found in the REVIEW. (2) Talk by Junior superintendent on Giants We Have to Kill Today (Pride, Hate, Selfishness, Anger, etc.).
7. Hand work: Let each Junior write story of David in his own words on one page in note book. Those who cannot write can copy parts of the armor from the blackboard.
8. Offering.
9. Closing exercises, hymn, "Onward, Christian Soldiers," or "Soldiers of Christ, Arise," Lord's prayer, closing prayer.

APRIL 24—BIBLE LAMPS—THE LAMPS THAT BURNED ON (10 Virgins).

1. Opening exercises, hymn, prayer by Juniors in concert, "In our Junior League today, We are met to work and play, And to learn how we may live, So a good account to give; Father, come and meet us here, Fill our lives with love and cheer, May we live the whole week through, Asking what would Jesus do." (Teach this to children and use from time to time).
2. Business meeting, roll call, minutes, treasurer's report, new members, reports of committees, old business, new business, birthday service.
3. Memory work: Give each child a letter of the alphabet, and call for the Bible alphabet in any but alphabetical order. Or cut one of the Bible alphabet cards apart, mounting each letter on a square of cardboard, hold these up one by one, and the Junior first to repeat verse holds cards. See who can secure the greatest number of cards.
4. Topic study: (1) Topic as found in the REVIEW given by ten girls, five giving all the thoughts on not being ready, and the other five on being prepared.
5. Offering.
6. Closing exercises, Lord's prayer, hymn, closing prayer.

APRIL NOTES.

Posters. Use blue birds and apple blossoms, cut from crepe paper, to decorate cards announcing the April meetings. For invitations use (1) Japanese lanterns, (2) shepherd's crook, (3) sword, (4) lamp (copied from picture on leaflets in Junior

(*Continued on page 33*)

Junior League Topics

THE BOOK FISHED OUT OF THE WATER—JAPAN

(Missionary)

APRIL 3, 1921.

(The missionary programs for the Junior League are based on the textbook "Lamplighters Across the Sea," 39c paper, 67c cloth, and the Junior Program Packet, 30c, both of which may be ordered from this office.)

DAILY BIBLE READINGS.

Lamplighters Who Tell Us About Jesus.—Matthew.
Sunday—Matt. 2:1-11 (Jesus Born).
Monday—Matt. 3:1-17 (Jesus Baptized).
Tuesday—Matt. 5:13-16, 6:1-18 (Jesus Preaches).
Wednesday—Matt. 6:19-34 (Jesus Preaches).
Thursday—Matt. 7:1-12 (Jesus Preaches).
Friday—Matt. 7:12-29 (Jesus Preaches).
Saturday—Matt. 14:22-23 (Jesus Walks on the Sea).

PROGRAM.

1. Hymn.
2. Introductory talk by the leader, linking the topic for April with the studies of January, February and March.
3. Prayer for Lamplighters in all lands.
4. Missionary Bible Alphabet.
5. Bible lesson. The Verses Neesima Loved Best (see packet).
6. The Lamp on the Waters (see packet).
7. A Japanese Question Box.
8. Hymn.
9. With Our Kindergartens in Japan.
10. Prayer for our Missionary and our Kindergartens.
11. The Picture Book that Went to Japan (see leaflet in packet).
12. Hymn and Benediction.

PROGRAM SUGGESTIONS.

(4) Many leaders are reporting that the Juniors are delighted with the Missionary Bible Alphabet. One society is cutting the alphabet apart, giving one letter at a time to a child. When this is learned it is brought back, and another letter received, etc., until the whole alphabet is used. Other leaders are ordering additional copies of the Missionary Bible Alphabet slip and giving one to each member. Others are suggesting to mothers that they buy a copy of the wall chart for the children's room and help them to memorize the verses at home; and still others are having the children copy the verses in their tablets.

(5) Have the story of the verses Neesima loved best told or read from leaflet in the packet, and the verses memorized.

(6) The story of the Lamp on the Waters may be read or told from the leaflet. This may be assigned to one person to give in the Question Box which follows.

(7) The study of the chapter from the textbook may be conducted as a Japanese Question Box. The leader may assign questions about Japan before the meeting and have members study the textbook in advance to find answers, or both questions and answers may be given out by the leader. The society may be divided into groups or graded chapter study, if desired.

(9) In one of the March numbers of the *Lutheran* will appear an article on our kindergartens in Japan. Get material from this for a tour of our kindergartens in Japan. Emphasize that the children with their gifts and their prayers are going to support this work. Miss Annie Powlas, kindergarten teacher, has been assigned as the special missionary of the children. Her picture and the pictures of the kindergartens, which will appear in the *Lutheran*, should be made into a chart or framed for the wall.

For the leaders who want to add a social feature the suggestion in Miss Applegarth's "Helps for Leaders" (page 15) that the meeting be followed by a game of Fish Pond, has good possibilities for leaflet circulation, and carries out the theme, "The Book Fished Out of the Water." Order copies of the following leaflets on Japan, roll them and tie them with a string, so that the wire hooks of the little fisherman may catch them: The Idol with the Apron, 15 cents per dozen; Just Like You, 15 cents per dozen; How Thanksgiving Came Twice to Saga, 15 cents per dozen; The Picture Book that Went to Japan, 15 cents per dozen. (Order through this office.)

THE TWENTY-THIRD PSALM AND WHY I LOVE IT

APRIL 10, 1921.

Psalm 23.

Miss Esther E. Martin.

DAILY BIBLE READINGS.

Lamplighters Who Tell Us About Jesus.—Mark.
Sunday—Mark 1:32-45 (Jesus Heals Many People).
Monday—Mark 4:26-29 (Jesus Tells the Story of the Seed).
Tuesday—Mark 6:1-6 (Jesus Teaches in the Synagogue).
Wednesday—Mark 7:24-30 (Jesus Heals Little Girl).
Thursday—Mark 10:46-52 (Jesus Heals the Blind Man).
Friday—Mark 12:28-34 (Jesus Gives the Two Great Commandments).
Saturday—Mark 13:26-17 (Jesus Tells of His Coming Again).

1. Pictures to be used in connection with the lesson:
The Good Shepherd, by B. Plockhörst.
The Good Shepherd, by Molitor.
David the Shepherd Overcomes the Lion.
2. Reference Books:
The Song of Our Syrian Guest, by William Allen Knight.
The Shepherd Psalm for Children, by Josephine L. Baldwin.
3. Suggestive Hymns:
Jesus Tender Shepherd Hear Me.
The Lord My Pasture Shall Prepare.
The Lord My Shepherd Is.
Like Obedient Lambs.
Saviour Like a Shepherd Lead Us.
Saviour Who Thy Flock Art Feeding.
Shepherd of Tender Youth.
4. Memory Text. The entire psalm if possible as most children are familiar with it.
5. The Lesson.

A Song. Long, long ago, a song was written which I think is the most beautiful song I have ever heard. Maybe you think it *isn't* a song because you always read it. But before Jesus was born, there lived a king who had once been a shepherd boy, and he wrote it with many other songs. These were sung in the temple for many, many years. After Jesus ascended into heaven, and many little Churches were built, the people began to *read* these songs instead of singing them. Now you think it is strange when they are called songs. The name we know them by is Psalms. The most beautiful of these is the Twenty-third, or Shepherd Psalm. Perhaps you do not like it so well because you do not understand it; but I am sure that you will *love* it when you know what all the words mean.

The Composer. David is the name of the king who wrote this Psalm. When he was a boy it was much more dangerous to be a shepherd than it is now. Often David had to take his sheep miles and miles away from home before he found a good pasture for them and many times he would be away from home for several weeks. There were many wild animals too and he had to guard his sheep very carefully. It was on account of the wild animals that he learned to use his sling shot so well.

After he had killed Goliath the Giant with it, the king became jealous of him because the people praised David instead of the king, and he tried very hard to kill the shepherd boy. But God took care of David. We do not know when he wrote this Psalm, but I am sure that David thought of God as his Shepherd a great many times. So in the Psalm, he speaks of God as the Shepherd and the people as the sheep.

The Verses. 1. *The Lord is my Shepherd I shall not want.* Just as the shepherd cares for his sheep so the Lord, our Shepherd, will see that we have His protection and all things that we need.

2. *He maketh me to lie down in green pastures: He leadeth me beside the still waters.* Green pasture means plenty to eat for the sheep and even a great deal more than is needed. God's goodness to us is just like this—it is all around us. But when we stay away from Sunday School, Junior League and Church, we are missing many of His good things and are just as foolish as a sheep that refuses to eat when it is hungry. A wise shepherd keeps moving his sheep to a new plot of grass every little while and always in the direction of water. This must be *still* water, that is, water that moves very little—a spring or a small brook, because moving

water would frighten the sheep and even carry the little lambs away with it. There is never danger near still water so the sheep are not afraid. God always guides us in safe places. When you are about to do something wrong or go somewhere that you ought not to go, something seems to tell you *not to* do it. That *Something* is God. He is then leading you beside the still waters.

3. *He restoreth my soul: .He leadeth me in the paths of righteousness for His name's sake.* When the little lamb becomes so tired that it can go no farther, the shepherd will pick it up and carry it in his arms until it is rested; so God will help us if we will let Him. All we need to do is to ask Him for strength and He will help us when we are tired doing good. He, as well as the shepherd, do this because they *are* shepherds and love their sheep.

4. *Yea, though I walk through the valley of the shadow of death, I will fear no evil: For Thou art with me; Thy rod and Thy staff they comfort me.* There are many places in the mountains where one wrong step would mean the sheeps' death. The path is narrow and there is a deep valley down below. The shepherd must be very careful in leading his flock, even carrying the tiny lambs over the dangerous place. But the sheep are not afraid because their shepherd is with them. Neither should we be afraid at any time—not even in the dark, for God is always with us even if we can't see Him. The shepherd carries a rod, which resembles a cane with a heavy handle. This is used to kill the lions, bears, snakes or anything that tries to harm the sheep. He also carries a staff. This is a long cane with a large hook on the end—the hook is called a crook. The shepherd uses this to clasp around the body of a sheep or lamb which has fallen into a hole or become fastened in the bushes, and brings it safely back to the flock. The staff is also used to count the sheep. God's Word is *our* rod and staff. Just as Jesus drove Satan away from Him by quoting Scripture, so we can drive temptation away if we know Bible verses.

5. *Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.* The shepherd prepares a place for the sheep when he finds a good pasture for them; the enemies are the wild animals and even thieves which he drives away or kills. God's table consists of the many blessings He gives us as Christian boys and girls, even though those who do not like us would take some of these from us if they could.

The shepherd carries oil and ointment with him, and rubs it on the sore spots on the sheep—sometimes they are bitten on the nose by snakes, and very often receive bad scratches from the briers. God's Word is like ointment when we are feeling badly—it cheers us up right away.

For the sheep that is too tired to go to the spring for water, the shepherd brings a large cup, which he always carries with him, so full of water that it is running over. God is so good to us that our cup of blessings is running over with good things. The greatest one of these is the gift of His dear Son Jesus. (N. B. Here the children may name some of God's blessings.)

6. *Surely goodness and mercy shall follow me all the days of my life: And I will dwell in the House of the Lord for ever.* The shepherd is always kind to his flock and never forgets them. If they could speak they would say that they never wanted anyone else as their shepherd because they really love him. God is kind and gracious to us and if we love Him as we should we will say as David did: *I will dwell in the House of the Lord for ever.*

Why I Love the Song. I love this Psalm because it shows me how much God cares for everyone; how He is always thinking of us; how He is ever blessing us, and that He never forgets us. It also teaches me that He is ever ready to help us do right and never gets tired listening to us. Now that you understand what the whole Psalm means, can *you help* loving it?

THE BOY WITH THE SLING (DAVID)

(Biblical)

APRIL 17, 1921.

I Samuel 17:17-54.

Laura Wade Rice.

DAILY BIBLE READINGS.

Lamplighters Who Tell Us About Jesus.—Luke.
Sunday—Luke 2:8-20 (The Shepherd Story).
Monday—Luke 10:38-42 (Mary and Martha).
Tuesday—Luke 18:10-14 (The Publican and the Sinner).
Wednesday—Luke 18:18-27 (Jesus Talks to the Rich Young Man).
Thursday—Luke 19:1-9 (Jesus Saves Zaccheus).
Friday—Luke 21:1-4 (Jesus Praises the Poor Widow).
Saturday—Luke 16:19-31 (Lazarus and the Rich Man).

Lesson Taught. God expects boys and girls to be doing their best all the time, so as to be ready at a moment's notice when He needs their help.

Memory Verse. Put them in mind, to be ready unto every good work. Titus 3:1.

Lesson Story. Nobody knows, looking at an acorn, how high it will grow as a tree. Nobody knows, looking at a baby or a boy or girl, what wonderful work they will do in the world! There is this difference—the acorn cannot just *choose* to be tall, but the boy or girl *can choose* to be ready to be and do big things.

Long, long ago in a house in Bethlehem a baby was born. There were seven boys already in the family. Jesse, the father, needed plenty of help, for he had flocks and herds and was growing old, so little David, for that was the name the father gave the baby, soon found many ways to help. The name David means "beloved." Now it was one thing to *call* a boy "beloved," but it is for the boy himself to decide whether or not he will make himself fit that name. David did. His face was beautiful and he did not spoil it with frets and pouts and pride. Old Samuel, his best friend, said of him that he was good to look at, a real boy, and a real sunshine boy.

Bethlehem was built on a hill with valleys to north and south. In the caves were wild animals. David learned to watch for them, to be quick to defend his sheep from them. As he watched his fingers were busy fashioning a sling that would be true and strong, a harp on which he could make music. He kept at them both till they seemed to him to be perfect. Then he began to practice, sometimes with one, and sometimes with the other, over and over again, till the stone flew every time to the tiny point David chose as his target, till the notes of music were sweet and full and clear. Day after day—he did not need to say "I *used* to be able to hit that spot, to play that piece—but I'm a little rusty," no, indeed, David wasn't that sort of a boy! Only the hills and the trees and the brooks and the creatures to see, what did it matter how the shepherd boy spent his time, so he brought the sheep home safely?

But Someone Else was watching the boy with the sling. Old Father Jesse had taught his boy stories of his people and truths about his God. David could point down the hilltop to where Sodom and Gomorrah had sunk beneath the waters of the Dead Sea, down there to the south lay the bones of Abraham and Isaac and the bodies of Jacob and Joseph—Joseph in the Egyptian coffin that Moses had brought up when the Israelites returned. He could touch the pillar Jacob set up on the spot where God spoke to him, and the one he placed to mark dear Rachel's grave. Oh, yes, David knew and loved the God of his fathers.

One day God sent Samuel to Jesse's house to find a king. King Saul had disappointed God and He needed one who would do his best to obey him. God knew where to find him. Samuel called Jesse and his sons to a meeting to worship God. Let Juniors read a verse each, I Samuel 16:6-13. David went back to his sheep and his harp and his sling and began to sing hymns to God. Perhaps it was then that he wrote the one you love the best. Let us all repeat the Twenty-third Psalm.

A spirit sent by God troubles King Saul, reminding him of his sins. Someone who had heard David play sent for him and his harp and he helped the king. One day old Jesse sent David to the camp with some food for his elder brothers. Have Chapter 17:3-11, 17-27 read by Juniors. Someone told Saul David's words. Read verse 31-36. Have verse 37 memorized. Read 38-58. So the boy with the sling, *with God's help*, saved his country. God needs *you*, every boy and girl. When He gives you *your* chance, will He find you ready?

THE LAMPS THAT BURNED ON

(Practical—Preparation)

APRIL 24, 1921.

The Ten Virgins—Matt. 25:1-4.

Brenda L. Mehlhouse.

DAILY BIBLE READING.

Lamplighters Who Tells Us About Jesus.—John.
Sunday—John 1:1-14 (The Word).
Monday—John 2:1-11 (The Marriage at Cana).

Tuesday—John 6:31-35, 47, 51, 58 (The Bread of Life).
Wednesday—John 10:1-10 (Christ the Door).
Thursday—John 10:10-16 (Christ the Good Shepherd).
Friday—John 15:1-8 (Christ the Vine).
Saturday—John 14:1-7 (Christ the Way).

TOPIC.

Five Girls Who Were Not Ready. (Have Matt. 25:1-13 read, have one of the Juniors tell the story). Five of the girls in our story were just like many boys and girls today, they thought only of the present, and did not look ahead. They never thought that they would need more oil for their lamps; they never thought of trimming the wicks of the lamps so they would be ready. While they went to buy more oil, they missed the marriage feast, the door was closed. Many boys and girls today miss the good things of this world because they are not ready when the chance comes, they must let opportunity go by, because they had not thought ahead and were not prepared.

Five Girls Who Were Ready. The other five girls saw that everything was ready beforehand. They were ready. It meant extra work to carry more oil, and to keep the wicks trimmed, but when the time came they were ready to go in to the feast. Juniors today should take time enough from play and the mere having of good times to get ready for all the things they should do when they grow up. Going to school, learning all the fine and best things of this world, going to Junior League and Church, learning there of God and His work, is our way of being prepared.

Preparation in the Little Things of This World. Like the five wise virgins, if we are prepared in the little things of this world, we will be ready for big things, and the door will be open for us. If we are careful in the little things of dress, with hair neatly combed, clothes and shoes tidy, it will lead us to be always well dressed when we grow up. In our lessons, if each day's task is carefully prepared, it will mean that we will soon be a storehouse of facts, and bye and bye we will have a complete education. Preparing day by day slowly in our piano lessons, in drawing, singing or any other special work we may have, may mean that some day we will be a finished pianist, artist or singer.

Then looking ahead and preparing for what we would like to be when we are grown up will help us to become just what we should. How many now think of becoming a minister? How many girls deaconesses? How many will go as missionaries? It is not too early to prepare now. Our life work needs early preparation. Some of our greatest workers in Christ's kingdom began their preparation when they were children.

Preparation in the Things of the Kingdom. The things of the Church and God's work need preparation, too. How are we preparing to become God's own children? The catechetical class prepares us for full Church membership. Our Confirmation is an important step in our preparation for Christian life. How are you preparing to be a good follower of our Lord? Do you read the Bible, do you go to the Church services, and learn to believe in Him and to do His will, are you faithful in Sunday School and Junior League? In this way our whole earthly lif will be a preparation for the heavenly life which is to come.

SENIOR TOPICS

(*Continued from page 25*)

drals and town halls, all show the ever-present influence of the Bible. The architects, the painters, the sculptors, the gold and silver smiths, the leather workers, the carpenters, the weavers, the lace workers, all found the Bible molding and developing their crafts.

THE BIBLE'S INFLUENCE ON MUSIC.

Modern music was born in the service of the Church. The greatest music that has ever been written is Christian in its occasion, theme and inspiration. Outside of nations knowing the Gospel, no great music has ever arisen. The great masters have been servants of the Bible.

One of the loveliest legacies of the Book is the gift of song. Music there is in every land, but the soul of music has never found itself except under the culture of Christianity. The music of Greece, of India, of China remained primitive, plaintive, undeveloped. No religion except Christianity has ever been able so to develop personality as to bring out the hidden sublimities and marvelous possibilities that dwell in the soul of music. Wherever the Bible has gone the people have learned a new song.

THE MISSIONARY AND HIS HYMNAL.

The missionary has always taken his hymn book with his Bible. The gospel has literally sung its way around the world. Simple hymns like *"Safe in the Arms of Jesus," "Jesus Loves Me, This I Know"* are imperishably fixed in all earth's hundreds of languages. Some of our notable writers will be forgotten in a hundred years, but Fanny Crosby will go singing down the century. Hers was but a slender gift of song, but she placed it in the hands of Jesus and he blessed and broke and gave it to the nations. Missionary after missionary has translated and written hymns by the score to make the first crude hymnal of the newborn churches of the Orient, or for the natives of dark Uganda, the Pacific Islanders, or the little children of Fiji. The martyr, James Chalmers insured the spread of the Gospel, for which he died, by transplanting into the language of the savage men of New Guinea nearly 200 hymns.

THE BIBLE INFLUENCES CONSTITUTION OF U. S.

When we turn to our own country for an illustration of the influence of the Bible on national life and customs and character, the evidence is overwhelming. The Pilgrim Fathers came to America that they might freely carry out the principles they found in their Bibles. A small band of them protested against current ideas of political and religious freedom and were driven into the wilderness of Rhode Island. There they planted a State based squarely upon the principles of soul liberty, individual accountability, and God's government of nations. Ultimately they gave their ideals to the whole nation.

THE KHAKI TESTAMENT SPEAKS.

In addition to the regular work of the Bible Societies there is their wonderful ministry to the soldiers in time of war. In the Crimean and Franco-Prussian Wars, the War of Italian Liberation, the Boer War, the Russo-Japanese War, and, most of all, in the great World War the presses have been kept running night and day to supply the demands of the army. The American Bible Society has issued for the use of soldiers and sailors, since the World War began, 4,541,455 volumes. The British and Foreign Bible Society has distributed 7,000,000 Bibles, Testaments, and portions during the same period, not only among the troops of the British Empire, and Allies and assistants, but also among all their foes, in the very ranks of their bitterest enemies. The National Bible Society of Scotland has distributed during four and one-half years 5,020,000 Bibles, Testaments, or portions. In all more than sixteen and one-half million copies have been distributed in eighty-one languages; thirty-four languages originating in Europe, five in Asia Minor, three in North America, and nine in the Islands of the Seas.

HINTS FOR SOCIAL MEETINGS

(*Continued from page 19*)

An early Greek historian (Hare-odotus—Herodotus).

A knight who Byron sang of (Childe Hare-old—Harold).

A prominent N. Y. morning paper (N. Y. Hare-ald—Herald).

A delicate fern, which is used for decoration (Maiden-hare—hair).

A noisy, pompous oration (hare-angue—harangue).

Residence of the wives of Turks (hare-em—harem).

An agricultural implement set with teeth (Hare-row—harrow).

The greatest desert in the world (Sahare-a—Sahara). —*Adapted.*

TRY THESE.

An Abbreviated Social. An abbreviated social in which everything is cut short creates merriment. Medleys, piano solos and other musical features which are stopped

in the middle; progressive conversations with changes at unexpected moments; "follow my leader," stopping at some very unexpected place, unfinished stories stopping just on the verge of the thrill can all be features. Refreshments very short as to quantity can then be served, which of course can afterward be lengthened.

Songs Without Words. Some one plays snatches of familiar airs, and the guests are to name the songs and write them down. For example, songs like these might be played: "Annie Laurie," "Swaunee River," "Old Folks at Home," "Blue Bells of Scotland." National songs, operas, popular songs can also all be used. (Adapted from "Games"—Jessie Bancroft).

HINTS FOR JUNIOR LEADERS

(*Continued from page 29*)

packet), all cut from cardboard, with invitation written on back.

Umbrellas and children carrying umbrellas cut from black paper and pasted on white cardboard with the verse, "In April there may be a shower, but get your umbrella and come for an hour—to Junior League," makes a striking card to announce meetings in April also.

For the smaller children, to use all year round, make a similar card with "Rainy Day Roll" at the top. Put the children's names on the card, and add a gold star after the names of all those who are present on rainy days.

For a birthday card for April use spring flowers and bluebirds and write the verse, "Pretty spring flowers that have slept so long, The bluebirds are all singing you a song, Come peep through the ground and carry with joy, A glad birthday message to each girl and boy."

A Birthday Exercise. Have a receptacle into which your birthday offerings are received. Let the Juniors whose birthdays occur during the week come forward at each meeting, all rise, birthday offering is given. All recite this birthday verse, "God in Heaven our loving Father, All these years by night and day, Has watched o'er our friend (mention name), When at sleep, at work or play. May her (or his) life be long and happy, May God have her (or his) heart's best love, And when life on earth is ended, May we meet in Heaven above." Child's name is put on birthday roll, a birthday card is given, all are seated again, birthday verse for month is repeated.

A "Shower Party." Have this as your April social. Send out tiny umbrellas as invitations. Play games, (1) blindfold game, putting umbrella in hand of little girl drawn on large sheet of paper; (2) umbrella hunt, tiny Japanese parasols, obtainable one cent each at novelty shops, hidden about room; (3) simple ring games; (4) several recitations on rain and springtime; (5) have children bring gifts to be sent as a shower to one of the missionaries on the foreign field or to a children's hospital or some mission institution.

Questionnaire. Are you using the games suggested at the close of your meetings which are given in the Junior Leader's Help found in the Junior packet? Do you have the Junior Program Packet? Are your Juniors learning the Bible alphabet? Are they making the notebooks suggested from month to month on this page? (Send the best ones when finished to this office—some reward will be sent to each Junior whose book is received).

Write to this office for any help you would like to have in carrying out these plans. Send in news of what your Juniors are doing.

YOUTH IN THE CHURCH

(*Continued from page 13*)

the midst of a great city of millions of souls, many of whom are in want and suffering and many of whom know not the comfort and strength there is in Christ. The call of the Inner Mission institutions, but much more of the congregation as a band of mercy, is so loud it seems we *must* hear it.

Then there is evangelism overseas—the great foreign mission enterprise. Here indeed decision must be made in youth. I am not old, and yet I am already too old to go to the mission field for the first time. Practically none are sent out over thirty-five. If you are going to be of the greatest service on earth you must be ready *now* in youth to give that precious life Christ has given you in the service of His gospel overseas. I know of no greater honor that can come to any man or woman than the call of a foreign board to go to the mission field overseas. But it is a call that rarely comes to any but to youths.

O youth of the Church make your decisions now and make them wisely. If Christ is not your personal Lord and Saviour, give yourself to Him *now.*

If doubts and confusion still befog your mind, never yield your honest thought to any but His guidance in His Word. He will lead you into all truth. And now in these great days of vision and strength, lay open your lives to His great call to evangelize the world. Begin with the person next to you until the habit of speaking of this greatest of all things become for you, as it was for Trumbull, a habit of your daily life and then follow as He leads into paths of service and blessing in the congrega-

tion, in the community and far over the blue seas in those dark lands where Christ is little known and can become known only as some of you take the glad message unto the ends of the earth. Christ is surely calling some of you who are here tonight. Will you yield to Him?

O Youth of the Church, hear the call of Christ.

OUTLINE OF CHRIST'S LIFE

(*Continued from page 18*)

Last Journey to Jerusalem. Mt. 20. 1.34. Mk. 10. 32-52. Lu. 18. 31-43.

Zacchæus. Lu. 19. 1-10.

April. Lu. 19. 11-28. Mt. 26. 6-13. Mk. 14. 3-9. Jo. 12. 1-9.

From Bethany to Gethsemane. First Day of Passion Week. Mt. 21. 1-11. Mk. 11. 1-10. Lu. 19. 29-44. Jo. 12. 12-19. Mk. 11. 11.

Second Day. Mt. 21. 12-19. Mk. 11. 12-19. Lu. 19. 45-48. Mt. 21. 17. Mk. 11. 19.

Third Day. Mt. 21. 20-46; 22. 1-14. Mk. 11. 20-33; 12. 1-12. Lu. 20. 1-19.

Paying Tribute. Mt. 22. 15-33. Mk. 12. 13-27. Lu. 20. 20-39.

The Great Commandment. Mt. 22. 34-46. Mk. 12. 28-37. Lu. 20. 41-44.

The Pharisees. Mt. 23. 13-33. Mk. 12. 38-44. Lu. 21. 1-4. John 12. 20-36.

Olivet. Mt. 24. 3-51; 25. 1-46. Mk. 13. 3-27. Lu. 21. 5-36.

Fourth Day. Mt. 26. 3-5. Mk. 14. 1, 2. Lu. 22. 1, 2.

Judas. Mt. 26. 14-16. Mk. 14. 10, 11. Lu. 22. 3-6.

Fifth Day. Mt. 26. 17-19. Mk. 14. 12-16. Lu. 22. 7-13.

Sixth Day. Mt. 26. 21-35. Mk. 14. 18-31. Lu. 22. 19-38. Jo. 13. 21-38. Jo. 14, 15, 16, 17.

Midnight. Mt. 26. 36-55. Mk. 14. 32-49. Lu. 22. 39-53. Jo. 18. 1-11.

Gethsemane to Calvary. Mt. 26. 56-75. Mk. 14. 50-72. Lu. 22. 54-62. Jo. 18. 12-27.

Six o'clock, counting from Midnight. Mt. 27. 1-11. Mk. 15. 1-8. Lu. 23. 1-5. Jo. 18. 28-40.

Before Pilate. Lu. 23. 6-12. Mt. 27. 12-30. Mk. 15. 9-20. Lu. 23. 13-25. Jo. 19. 1-17. Mt. 27. 31-37. Mk. 15. 20-28. Lu 23. 26-38.

Nine o'clock. Jo. 19. 18, 19. Lu. 23. 24-43.

Noon. Jo. 19. 26, 27. Mt. 27. 46. Mk. 15. 34. Jo. 19, 28-30. Lu. 23. 46.

Three o'clock. Mt. 27. 51-54. Mk. 15. 38, 39. Lu. 23. 45-47.

From Calvary to Olivet. Mt. 27. 55-66. Mk. 15. 40-47. Lu. 23. 49-56. Jo. 19. 34-42.

The Resurrection. Mt. 28. 1-9. Mk. 16. 1-10. Lu. 24. 1-13. Jo. 20. 1-13.

Appears to Disciples Jo. 20. 13-17. Mt. 28. 10. Mk. 16. 12-14. Lu. 24. 13-36. Jo. 20. 19-29. Mt. 28. 16-20. John 21. 1-17.

The Ascension. I Cor. 15. 6. I Cor. 15. 7. Mk. 16. 19. Lu. 24. 50, 51. Acts 1. 6-9.

HINTS FOR SENIORS

(*Continued from page 23*)

of the Synod do you consider the best? Why? How can the congregation help in this? In what other work should the congregation help Synod? Is Church organization human or divine? Discuss.

TOPIC FOR APRIL 24, USE HYMNS ON MISSIONS.

Presentation by leader. Material for use is in the book, "The Bible and Missions." Might compare the topic of the seed springing up with the parable of Christ, "The seed growing secretly." There are given three elements that are active, the husbandman, the seed, the soil; the husbandman is seen at three times, the sowing, the waiting, the harvest; the soil is in three stages, being prepared, being sown, and reacting upon the seed; while the seed is seen in three stages of development, "first the blade, then the ear, then the full corn on the ear."

FOR DISCUSSION.

The Acts of the Apostles pictures the seed springing up in the early days of the Church. Three strategic radiating centers, Jerusalem, Antioch, Rome. Seed springing up at Jerusalem, in Palestine. Acts 2-12. Seed springing up through persecution. Chaps. 3-12. Peter's baptism of the first heathen. Chap. 10. The first places the seed sown were the commercial centers. Chap. 13, v. 5. Importance of the cities. Providential intervention in sowing the seed. Chap. 16, vs. 6-10. The beginning of seed planting in Europe. Chap. 16:11-ff. Discuss seed planting in remaining chapters.

AN AFTER EASTER INTROIT

He is risen, Hallelujah! Why seek ye the living among the dead? Hallelujah! Remember how He spake unto you, Hallelujah! the Son of Man must be crucified, and the third day rise again. Hallelujah! Hallelujah! Thou crownedst Him with glory and honor. Thou madest Him to have dominion over the works of Thine hands. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the begining, is now and ever shall be, world without end. Amen.

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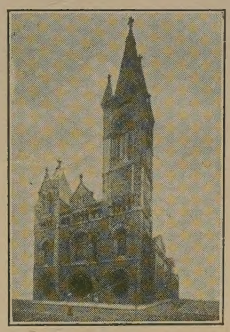

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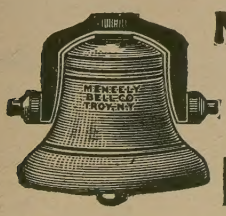

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